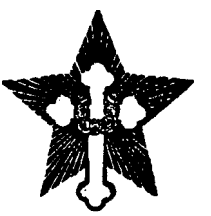
The ROSICRUCIAN MAGAZINE

Rays From The Rose Cross



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The

ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

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The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

The Gods of War

By JOSEPH DARROW

AT last America has been drawn into another world war! Manchester Boddy, Los Angeles publisher and columnist, remarked recently that in these warlike times people will have to acquire a philosophy or else go crazy, and he wasn't far wrong. We don't want to go crazy, so let's acquire a philosophy; and incidentally the Rosicrucians have plenty of it in stock.

The philosophy that Mr. Boddy proceeded to set forth in his *Daily News* consisted in listing the resources of America on all fronts and comparing them with those of the countries with which we are in conflict, then making the deduction that on account of our superiority in resources we couldn't lose. The *Los Angeles Times* writing along similar lines recently stated that seven-eights of the two billion inhabitants of the world are now engaged in war, either directly or indirectly, involving 34 nations, seven more than in World War number one, and quoting statistics to show that approximately one and one-half billions are on the side of democracy against about 300 million who are tied in with the dictators.

ACQUIRING A PHILOSOPHY

We wish, however, to approach the subject from a different angle. We wish to examine some of the esoteric facts and history involved to prove that the objects of the Directors of Evolution will always prevail in the end over the puny designs of wayward men.

First, however, let us glance at the history and character of our new opponent, Japan. In the September, 1940, issue of this Magazine we gave considerable information under the title, "Japan, the Question Mark of Asia." We noted that the dynasty of the present emperor, Hirohito, dates back 2600 years to Jimmu, the first of his line, who was supposed to have been a descendant of a Sun Goddess. The Japanese are intensely proud of their long ancestry and consider themselves a superior people, in which little piece of vanity they are not far different from other nations.

JAPANESE PRIDE AND AMBITION

A recent series of articles in the *Chicago Daily News* by Reginald Sweetland, foreign correspondent in the Far East and a resident of Japan for many years, gives some interesting sidelights on the Japanese. We quote:

"Listen to this: 'We shall build our capital all over the world. We shall make the whole world our dominion.' This is the most famous utterance in all Japanese history. It is the imperial rescript of the first Japanese Emperor, Jimmu Tenno, who reigned from 600 to 585 B.C. The words of Jimmu have come down and are the very essence of the Japanese military caste, if not the race. The Japanese textbooks handed out to raw recruits today, as with previous generations, contain that rescript. And to it is added: 'This rescript has been given to our race and to our troops as an everlasting categorical imperative. . . . . Japan has a mission to perform—a mission of peace, the mission of creating a new order in the ancient Asiatic world.'"

Yet in spite of the high opinion which the Japanese have of themselves, Sweetland has this to say of them:

"Japan is a nation of unspanked boy babies. For years Japan has suffered from

a 'runt's complex.' She has always feared the world would not understand that she has grown up, and that we Americans would not take her seriously. An inferiority complex and a superiority complex, I strongly suspect, are one and the same malady. Japanese have bragged because they felt inferior."

From the esoteric standpoint the outstanding fact about the Mongolians, both Japanese and Chinese, is that they are the evolutionary stragglers of the seventh race of Atlantis, who lived after the great Atlantean deluge spoken of in the Bible as the Flood. The more advanced of the Atlantean survivors emigrated to central Asia and became the forbears of the present Aryan races.

The slogan of Japan is "Asia for the Asiatics," with Japan, of course, as the head of the new Asiatic order. It is questionable, however, whether it will work out that way. It is much more likely that the Slavs will largely inherit Asia within two or three hundred years. This will be facilitated by the probability that the Mongolian egos in larger and larger numbers will cease to incarnate.

MONGOLIAN STRAGGLERS OF ATLANTIS

Now as to the gods of war, who are they? According to the Western Wisdom Teachings of the Rosicrucians, they are the Race Spirits who are in evolutionary charge of the various races of the earth. They are under Jehovah, who might therefore be called the Supreme War God in spite of the fact that He is the head of the Sons of Seth, who are the less warlike section of the human race. Mars is popularly supposed to be the god of war, but actually he is not. Mars is the great producer of dynamic energy. He loves a fight, and that sometimes ends in war, but this is merely incidental. Jehovah's dividing of humanity into races led inevitably to race feeling, race prejudice, and perverted patriotism, which are the real cause of war. However, races and nations will run their course in due time, and then give place to the regime of Christ in the coming Aquarian Age and the New Galilee, when the separative influences of the Race Spirits will have been entirely superseded by the unifying principles of Universal Brotherhood.

It must not be inferred, however, that the Race Spirits are evil. They are Archangels, who start their respective civilizations with great and golden ideals. But humanity by virtue of having some free will does not follow their dictates implicitly. Then trouble follows, and degeneration starts its insidious course, ending in war.

The Race Spirits at various times in history have found it necessary to use one nation to punish another for its godlessness and violation of cosmic law. Relative to this the Rosicrucian Fellowship book, *Gleanings of a Mystic*, says:

"The invisible government of the world, the power behind thrones, the Race Spirits . . . . see the necessity of breaking up civilizations that have outlived their usefulness, so that humanity may get a new start and evolve under a new and a higher ideal than that which ensouled it before."

Humanity, including *all* the nations, is unquestionably being punished today not only for its perversion of race feeling but also on account of its materialism, its immorality, and its godlessness, which if not checked will set forces into action that would destroy not only our present civilization, but also stop the progress of the whole evolutionary scheme for centuries. War is one means by which national karma is precipitated and ultra-materialism broken up, due to the suffering which war entails and also to its indirect sensitizing of the race to the vibrations from the invisible planes, which are cognized through the sixth sense.

As an instance of the power of a Race Spirit, we have a historic example in the blocking of the Nazi war machine by the Russians in the past six months. Generally speaking the Russians are not a mechanized nation. They have not developed the sense of mechanics which characterizes the Anglo-Saxon-Teutonic race. All the evidence

A RACE SPIRIT IN ACTION

of past years until very recently has been that the Russians are inept in such matters, and yet they have brought the opposing war machine to a standstill. Why this reversal from what might logically have been expected? There is only one answer: the Russian Race Spirit is fighting the Russian battles; He is directing the Russian forces; He is the originator of the Russian strategy. He is doing the same thing as recorded in the Old Testament where certain Archangels, namely, Race Spirits, fought the battles of their respective nations and brought success to the favored nation in spite of all odds.

One of the great issues in the present titanic conflict is democracy versus dictatorship, the dignity of the human will on the one hand and its enslavement on the other. As we have remarked several times in this column, free will is the cornerstone of evolution. There is no evolution without it because one cannot evolve without choice of action, and without free will there is no choice of action. Now, we know that evolution is going to go on; it isn't going to be blocked by any minority of the human race. Therefore, we know that in the ultimate outcome humanity is not going to be deprived of its free will. The necessary temporary chastising of the nations of the world for their materialism may delay the progress of democracy but will not destroy it. We are in the Christian Era, and democracy stands upon the Christian principles. Ted LeBerthon, Los Angeles columnist, recently wrote:

DEMOCRACY AND CHRISTIANITY

"*The dignity of the common man* was first brought to the world by Christ, who espoused poverty, making himself like the multitude, spreading His gospel through humble fishermen, teaching that the last shall be first and that all men are one."

How true! had it not been for the Christ vibrations in the earth since He became its indwelling Planetary Spirit 2000 years ago democracy would not have made much headway. The Christian Era and the Christian religion in themselves are the most convincing proof that democracy is divinely ordained and that it will endure.

What about the part of the individual in these warlike times? We answer, POISE must be the keynote of the advanced individual's response to war. One of the most important passages in *The Rosicrucian Cosmo-Conception* is this:

"If we purify our vital bodies by forgiving those who have wronged us and eliminate all ill-feeling, we save ourselves much postmortem misery, besides preparing the way for Universal Brotherhood which is particularly dependent upon the victory of the vital body over the desire body. An even temper amid the various annoyances of daily life indicates such a victory."

Where there is poise there is no hate. Poise gives strength—mental, emotional, and physical, whereas hate is weakening. If we want to win any struggle on any plane we can't afford hate, which is the prevailing vibration of hell. Even if we engage in conflict we don't have to hate, for by hating we should be turning the most deadly weapon possible against ourselves.

In the light of the esoteric facts which we have mentioned how may we sum up the outlook for the future? We will be safe in saying that the evolutionary stragglers of a former world period are not going to win supremacy over the more advanced section of the human race; nor are the devotees of the denial of the freedom of the human will going to prevail in the long run; nor are the Race Spirits going to dominate the world situation permanently.

TWILIGHT OF THE GODS OF WAR

Nationalism is still very much alive, but this war will be a deadly blow to it. Old regimes die hard, but definitely the power of the Race Spirits will finally disappear, superseded by the Christ regime. The twilight of the gods of war is comparatively not so far away when, as Max Heindel, says, "There will be no more war, for there will be no more nations."

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

This article received FIRST PRIZE in our Manuscript Competition.

Art as a Factor in Human Evolution

By GRACE EVELYN BROWN

(IN TWO PARTS—PART ONE)

AS a student of painting and poetry for many years, I have vividly experienced the uplifting and evolutionary influences of these arts, and reading that the experiences of one working in the arts would be welcomed by The Rosicrucian Magazine, "Rays from the Rose Cross," I am attempting to record herewith my own personal experiences combined with my meditations and studies of the spiritual truths of the Rosicrucian teachings, with which it has been my privilege to be in touch for more than half my life. Art and philosophy with me have been a constant growth together and have gone with me down the years, each associated with and consequently enhancing the other.

Coming into the present embodiment with a father who was a writer and a mother who was a painter, I have thus from my very earliest years been closely associated with these arts. Friends and acquaintances are constantly telling me that I inherited in this way an aptitude for these two arts; but I know that the reason, at least one of them, why I had such parents was because I had attempted this work in a former incarnation. In the present life, I started out with a desire to pursue these two arts, and I have never been able to sacrifice one for the other. Being born with my sun in the double-bodied Sagittarius and my Ascendant just between the last degree of that sign and the first degree of Capricorn, I have always been influenced considerably by the duality of that constellation.

My tenth house seemed to express also my mother with Libra at the zenith and Venus therein. When a mere child, I was chosen to draw maps and decorate the blackboard with floral and conventionalized borders for school exhibitions and graduations. I have always understood perspective, foreshortening, and atmospheric dimness of distant objects as well as the reason for their smallness, but I do not believe that I ever achieved any distinction as a painter in any former existence. Rather, I had only begun to cultivate this creative power and my higher Self told me that I must work at it long and faithfully in the present life, that I might in a future embodiment bring back my efforts as inherent talent. All through my life, something has kept me working hard at painting, although discouragement and inertia have often had to be overcome; but I have kept on

as I realize that each one of us must start just from where we are at the present time if we wish to accomplish our ideals and make our dreams come true.

It may have been sculpture that I undertook in former lives, for that art seemed to come to me more easily than painting, and yet something made me choose the latter. I had a better idea of form than of color and had to learn to see reflections and shadows. After many years of instruction with private teachers and after over a year of daily application at an art school, I began to see a new and a beautiful world. Suddenly one day in winter, I saw a purple stick across my path and started to step over it when I realized that it was a purple shadow on the snow. Then I began to see reflections on white castes of the blue sky or red gleaming from the brick building opposite our studio, or the glint of water reflecting the sky on the dewy leaves of trees and grasses. Then I saw beauty everywhere.

What had formerly been merely dark spaces became beautiful purple and lavender shadows, which were also lovely in form, and were constantly changing, so that each shadow became an interesting and living object, dependent upon the ever-moving sun for its very existence. One outstanding experience was in suddenly seeing the Boston Symphony Orchestra as clothed in a beautiful purple instead of in the conventional black evening dress. The artist learns that there is really no such color as black, for the atmosphere lends its beauty to change it to a more lovely hue. The significance of this is apparent to all who understand the occult symbolism of color.

After the world war of 1914-1918 a great change came over the arts. In painting, it manifested itself in new and vivid coloring which eliminated the browns, greys, and blacks of the earlier school. Perhaps the baptism in fire that the world experienced at that time is responsible for this. Brown indicates earthy traits and selfishness, grey shows fear, and black stands for evil, negativity, and black magic. Thus the elimination of these three colors and translating them into the spiritual and royal purples and lavenders, and the crimsons and ochres of affection and mental understanding shows indeed that the world is becoming more spiritual and enlightened. The modern paintings sparkle with brilliancy and life while the older school suggests death and decay. The modern school depicts unity while the older types deal in a minute depiction of detail. Does not this in itself predict the future unity of the world, when racial barriers will at last be overcome?

Besides the beauty of shadows, the divine plan of perspective also gives beauty. There is a quality in receding lines that always produces beautiful designs from whatever point of view the observer sees them. A group of trees composes beautifully from almost any point of view. Architecture, sculpture, and poetry may be found in painting, as well as a feeling for beauty which develops both instinct for the requirements of painting, and intuition, which is a higher phase. These lead in a mystical or mysterious way to an inner intuition which is beyond reason, a feeling for what is true, appropriate, or sympathetic, raised to a higher power.

This intuitive result is the reward for hours, days, and even years of hard work, of trying to excel oneself when the painting has gone as far as one feels that it can go. Then the will to raise it a bit higher toward perfection causes something to take place in the inner self, which truly builds into one's capabilities an even greater capacity, discrimination, and vision of what will in time improve all of these qualities. After trying in this way to excel myself, I am able to touch the canvas with a sort of intuitive touch, which is beyond all attempts to copy what is before me, and achieve beauty which seems to come as a result of hard work. I am able to detect this touch in the work of artists who have gone further than I have and can thus bring this magic quality into

everything that they do. This is recognized even by the layman and makes him long to possess the work of another, or, if he is further along the path which leads to the creation of something beautiful, he wishes to emulate the art that he admires.

After a studious and faithful attempt to depict something more perfectly and more beautifully than I have ever before painted it, when next I sleep, as I drift off into slumber, I see before me mentally that which I have been trying to represent. It may be the color of a shadow, or a breaking wave or masses of foliage. After beholding this mental vision of beauty, I know exactly what I have achieved in building up still further my inner sight, that comprehension and realization of what before was still unaccomplished. I realize that I have been ploughing through some of the virgin matter of my brain and it is being sowed with seeds which will ultimately make me a better painter. In this way, I have become that which I have tried to represent and in so doing, I recognize the subject on which I have been working as a part of myself, which is reminiscent of the Oriental attitude of saying about anything external to the self: "I am that."

Sitting before a beautiful scene or a vase or grouping of flowers or even a still life group gives the artist a certain sensation, which enters into his very soul. This delight, the memory of it and its reaction produce a motor reflex which repeats itself again and again until the painting is done. It is truly said that all painting is a memory retained from the time that the eye leaves the object until the hand produces it upon canvas or paper; but it is more than that. The observation and the act of painting are accompanied by a mental reaction and a mood which gives itself to the canvas, producing a happy or sad impression upon the observer, be it the painter himself or another. I have noticed that my moods affect my paintings and that my most successful ones are produced as the result of a happy stimulus.

In painting a portrait, there is a strong interplay of emotional and mental qualities apparent in the results, which vary with every sitter and every mood of both sitter and painter. The infinite variety of expressions which are apparent in the face of the sitter reveal the constant changes in thought and emotion. The painter faces the problem of keeping the sitter animated to avoid an expression of weariness, and yet that very animation changes the lines of the face continually. I have painted many portraits in the art school in silence while meditating upon the human expression of the soul, and in this way I have been deeply moved by the art, beauty, and appropriateness of this greatest of God's creations and gifts to the evolving soul of man as a perfect expression of his place in development. This supreme experience came to me while painting the portrait of an old man, a sort of a worship of the glory and wonder of this vehicle and the privilege of cherishing it as a gift of the Divine without price.

A painting always gives a record of something in the past which appeared to the painter at the time of its production and will evermore continue to give this record fresh and true to reality as depicted at the time of the painting. Continual observation of life with a constant and faithful attempt to reproduce it in terms of pigments is bound to change and develop the one who follows such a course of work. Each effort opens a little wider the door to the mysteries of life; and when the artist reaches a milestone on the path of such development, he sees God as a great artist and would exclaim with the ancient astronomer, who upon discovering a stellar law, cried: "O God, I think Thy thoughts after Thee!"

Those who have pursued a line of development faithfully and persistently can fully realize the truth of the Greek maxim, "The Gods give all in exchange for work," for a new universe and a greater comprehension of it are continually unfolding before the eyes and mind of the student. The purpose of

material existence is to observe the outer world and inaugurate it into the innermost recesses of our being, and in so doing enrich it and advance it for all future time. In this way the secrets of art are revealed to the artist and he finds that divine wisdom has planned every separate form and that it is a masterpiece of efficiency, beauty, and symbolism, thus appealing to the practical, emotional, intellectual, and spiritual natures in man.

An attempt to depict outer forms through the psychology of his own nature puts the artist in rapport with the divine principles. No two artists react in the same way to an external stimulus. A group of artists painting a portrait or a landscape not only see the scene or the sitter from different positions but each puts into his painting his own personality, his special way of regarding the outside world, his own technique and the way in which he is building up his individuality more and more definitely, and thus that marvelous principle, epigenesis, is revealed. The painting thus demonstrates to observers the inner psychology of the painter.

That which the artist comes to see and comprehend makes him appreciate as never before the wisdom, skill, power, and love which have fashioned all of the many forms which people the world, revealing in all of its differentiations the power that can create them, as the poem "Trees" expresses in the lines:

"Poems are made by fools like me
But only God can make a tree."

However, the creative power that makes a poem is the earlier phase of that same creative power that later on can make a tree. This is the power that makes the universe and combines life and form or spirit and matter into animate forms, which creates a universe out of star-dust and peoples it with animate forms. It is this inherent power which starts in the savage nature in the earliest forms of primitive art and works on and on through repeated incarnations until it is perfected in its higher manifestations enabling a superphysical being to create a solar system. Therefore it is the one important attribute to foster through our human pilgrimage.

In the center of each man's being is the divine spark which is the alpha and omega of his evolution and the path which his development takes. It is one of the great mysteries why one entity chooses one path and another another, and what it is that determines this choice. Out of the many opportunities of every life, choices are made again and again, and thus it is that as no two faces are alike, and as no two horoscopes are identical so no two individuals are the same, yet all have the same potentialities, because all are children of one Father.

We are all on different paths of evolution. Some are like seeds planted deeply in the earth, and evolve principally through delving into material conditions. These are the practical workers advancing principally through physical stimuli, and give to the world its material progress. Others work through a love of humanity and become doctors, nurses, and welfare workers. Still others are stimulated by a desire to create something, and become the world's artists. Still others combine the creative with the practical and become inventors.

While it is true that these different types appear at an early stage in evolution, it is also true that as a general rule man must build his own human development upon the pedestal of the purely physical phases of life. Thus it is that we find savages to be the most intent upon the practical and material interests. The primitive needs are carried on and on and gradually refined as the savage becomes the barbarian, and the barbarian becomes gradually the civilized man.

In this way, the physical activities advance gradually to the more mental, aesthetic, and spiritual expressions. The shelter of the savage, a cave, tent, or rough hut improves to become a more efficient and better appearing dwelling,

gradually becoming a house, a home where civilization appears and as it advances it builds up efficiency, beauty, and symbolism and we have the art of architecture.

Likewise, the carnivorous and crude habits of the savage in providing food are gradually refined and beautified, and the art of cookery comes forth, with cooking utensils and implements for eating food. These are at length made beautiful and we have the arts and crafts, which also crown the need for clothing and warmth as a result of the arts of spinning and weaving. The other arts come in answer to the needs of man's evolved aesthetic and imaginative life.

In tracing man's evolutionary progress down the ages, it can easily be inferred that art is the crowning glory of all progress. Art is always present, however, and is shown even in the life of the savage races in their rough drawings on stones and their efforts to fashion inplements and savage decorations of beads and ornamentations, in personal efforts to express beauty. Art is always present in all kingdoms and reveals itself in every form in its quiet movements or when in action in flowers, trees, the brook, the sea, in the leaping antelope, the crouching cat, the crawling serpent, and in the various postures of man.

However, men are not conscious of the Creator as a supreme artist until they themselves have appropriated from the universe by their own efforts and ideals the secrets of art. As everything comes from within and must be brought to the surface, the physical expression of it, in order to be mastered, so art can only be realized through repeated efforts to express outwardly the inner impetus. Trying to produce a work of art brings about a change in the inner nature. An effort is made to do this, and then during the subsequent period of rest a change takes place in the whole mentality. The contemplation of beauty does something wonderful to the soul; but not as much as if the observer tried to express this beauty by a physical act on his part. If he puts down on paper or canvas an impression of that which he feels and sees, he will find that the next time he makes a similar effort he will be able to express himself more fully, accurately, and more beautifully. Certain phases of the subject in hand will be elaborated or enlarged and he will look deeper into the subject and find more to record. He will find his inner nature expanding and becoming more creative, more imaginative, and he will realize that many new and wonderful things are coming into his life; in short, that he is becoming a creator of art, beauty, ideals, religion and philosophy.

(To be concluded)

"May All Be One" » » »

By DELLA ADAMS LEITNER

How many times this longing prayer is uttered,
"O God, may we Thy people be as one."
A high ideal it is, a noble standard,
But doubters say it never can be done.
Some think it may far in the distant future,
A thousand years, a day in God's clear sight,
But we, faint-hearted in our faith, grow weary,
Let fear creep in to blind us to the light.

There is a way by which we can help answer,
And even now advance that better age;
It is exalt the Christ in all our doings,
And let no sect or creed be held as gauge.
Close to His heart we draw and in that closeness
We find all differences just melt away.
We do not think of lines that separate us,
His prayer, "May all be one" we live each day.

Beethoven's Life and Work

From the Religious Viewpoint

By ELIZABETH RYCHENER

CARYLE, in a few words, has given us the religious aspect of music that emanates from the Master Mind when he says:

"A musical thought is one spoken by a mind that has penetrated into the innermost heart of the thing, detected the mystery of it, namely, the melody that lies hidden to it, the inward harmony of coherence which is its soul, whereby it exists, and has a right to be in the world. Music as a kind of inarticulate unfathomable speech leads us to the edge of the Infinite, and lets us for moments gaze into that."

The Rosicrucian student can readily understand how a seer like Carlyle should reach such a conclusion. Many others have maintained that music is the highest art, combining in itself the essence of all others. Goethe says: "Art is bent on a strong sentiment of religion, it is a profound and mighty earnestness, hence it is so prone to co-operate with religion." Truly it is said that only the artist can comprehend the soul of art.

Max Heindel in *The Rosicrucian Cosmo-Conception* tells us that the master musician is able to interpret and bring down music from the Heaven World, our own heavenly home world, for here is the sphere of *Tone,* and the musician's is the highest mission, because as a mode of expression for soul life music reigns supreme. This gives us the keynote of that which is called inspirational music.

It is said that every page of Beethoven's music is a page of his heart history, and one must study his biography and know the trials, the hardships, the battles, and the triumphs of this "Michael Angelo of Music." His love of nature, his reverence for God, his belief in the brotherhood of man, are all reflected in his music. Art to him was the handmaiden and mistress of religion.

Beethoven's notes and excerpts, which were handed down to his biographers exhibit much interest in oriental research, and it is supposed that this literature was more attractive to him in its religious than in its lyric and dramatic aspects. The following is from his manuscript:

"God is immaterial; since He is invisible He can have no form, but from what we observe in His works we may conclude that He is eternal, omnipotent, omniscient, and omnipresent—The Mighty One. . . . O God, Thou art true eternal blessed immutable light of all times and spaces. Thy wisdom embraces thousands upon thousands of laws, and yet Thou dost always act freely and for Thy honor. Thou wert before all that we revere. To Thee be praise and adoration. Thou, the essence of all laws, the image of all wisdom, present throughout the universe upholding all things."

Beethoven was also much interested in Persian literature. This appears from one of his copied papers in which he mentions the fact that this literature reveals the sum of the loftiest and purest religion, referring here to the Wisdom of the Egyptians. The following sentences are from his own account of the character of this wisdom: "The Egyptian priests recognized a single highest cause of all things, a primeval natural force, the essence of all essences, which was the same as the demiurgos of Greek Philosophers. There is nothing more elevated than the simple grandeur with which they spoke of the creator of the universe. In order to distinguish him more emphatically they gave him no name. A name,

said they, is only a need for pointing out a difference; he who is *only* has no need for a name, for there is no one with whom he could be confounded. Under an ancient monument of Isis were these words: *I Am That Which Is,* and upon a pyramid of Sais the strange primeval inscription: *I am All What Is, What Was, What Will Be. No Mortal Man Has Ever Lifted My Veil.... He Is Only And Solely Of Himself, And To This Only One All Things Owe Their Existence.*" These sentences Beethoven copied with his own hand and kept them framed and always before him on his writing table.

His biographer again says: That Beethoven was truly religious is proven by his whole life. It was one of his peculiarities that he never spoke on religious topics or those concerning the various Christian churches in order to give his opinion about them. It may be said with considerable certainty, however, that his religious views rested less upon the creeds of the church, than that they had their origin in deism.

Without having a manufactured theory before him he plainly recognized the existence of God in the world as well as the world in God. This theory he found in the whole of Nature and his guides seem to have been the oft-mentioned book, Christian Sturm's *Betrachtungen der Werke Gottes in der Natur,* and the philosophical systems of the Greek wise men. It would be impossible for any one to assert the contrary who had seen how he applied the contents of these writings in his own internal life.

He says woods, trees, and rocks give the response which man requires. Every tree seems to say Holy—Holy. As he sat by some tree inspiration would come to him and among such surroundings his "Fidelio," "Heroic Symphony," "Mount of Olives," and the majority of his great works were sketched in his notebook and afterwards rewritten.

Beethoven considered his "Mass in D" or "Missa Solemnis" his greatest work, and he devoted about five years to the composition of the Mass. Thayer, one of his biographers, says: "The words of the Mass were a text on which he could lavish all the resources of his art in the expression of his religious feeling, hence the fervid sentiment and divine devotion expressed in the music."

That Beethoven considered art the handmaiden and mistress of religion is evident from the following sentiment expressed by him: "The day on which a high Mass of my composition is performed, will be to me the most beautiful in my life. God will enlighten me so that my poor powers may contribute to the glory of this solemn day." While composing the Mass he wrote the following in his note book:

"In order to write true church music, sacrifice all the pettiness of social life to your art. O God, above all things I tranquilly will submit myself to all vicissitudes, and place my sole confidence in Thy unalterable goodness. O God, my soul shall rejoice in Thy immutable servant. Be my rock, my light, forever my trust."

Thirty of Beethoven's friends petitioned him to give a performance of the greatest master-works of his hand. The following gives evidence of the intense religious aspect of these works. "We know," they wrote, "that a grand sacred composition has been associated with the first one in which you have introduced the emotions of a soul, penetrated and transfigured by the power of faith and superterrestrial light."

Schindler says that Beethoven had the habit, in moments of temptation and distress, of writing down short prayers, many of which have been preserved. The following attests his faith in, and reverence for, God, showing complete submission to the Divine will: "To the praise of Thy goodness I must confess that Thou hast tried all means to draw me to Thee. Now it hath pleased Thee to let me feel the heavy hand of Thy wrath, and to humiliate my proud heart by manifold chastisements. Sickness and misfortune hast Thou sent to bring me to a contemplation of my digressions. But one

thing only do I ask, O God, cease not to labor for my improvement. Only let me, in whatsoever manner it pleaseth Thee, turn to Thee and be fruitful in good works."

That such sentiments are expressed in Beethoven's music is the opinion of John Payne (of Harvard) when he says that Beethoven in his *Adagio* or other slow movements, gives utterance to his pathetic, solemn, and religious feeling; the language of his inmost soul.

Another authority claims that Beethoven's powerful moral character helped him to overcome the temptation to take his own life when he realized that he was totally deaf.

The following pen picture is from one who has delved much deeper than most of us can into the deep mysteries of nature's finer forces and harmonies. "The music masters," she says, "most of them, have unconsciously caught the tones of color vibration, and these, together with their own soul tone, have enabled them to give their masterpieces to the world. The great Beethoven has caught some of the golden glory of the sunrise and has woven it into his incomparable symphonies. And again, only Beethoven has translated a part of the tender sadness of those long, crimson-purple shadows that play across the western sky when the day is done, and the coming night is crooning a cradle song to the weary heart of the world. The tragedy of his own soul's note is mingled with the sadness of the dying day and his symphonies are written in the same crimson-purple colors of human passion, blended with the divine fire of the God-kissed artist's soul."

It was Beethoven's mission, says Thayer, his biographer, to spiritualize all forms of music. His great ideas have a religious tone and elevation that seizes the soul of the true listener. The moral tone of his music will always exert a powerful influence for good on humanity. In his last works he touches upon the domain of the seer and prophet, where in unison with all genuine mystics and ethical teachers, he delivers a message of religious love and resignation and release from the world.

May the spirit of his immortal works dwell in the hearts of the lovers of freedom everywhere, and may men learn the lesson of patience, increasing work, endurance, and faith which he exemplified in his life and taught in his works.

Beethoven was once asked where he got his ideas. He said: "That I cannot tell you with certainty; they come unsummoned, directly, indirectly—I could seize them with my hands—out in the open air; in the woods; while walking; in the silence of the nights; early in the morning; incited by moods which are translated by the poet into words, by me into *tones* that sound, and roar and storm about me, until I have set them down in notes."

Wagner says of Beethoven's music: "Melody has by Beethoven been freed from the influence of Fashion and changing Taste, and raised to an ever-valid, purely human type. Beethoven's music will be understood to all time, while that of his predecessors will, in the most part only remain intelligible to us through the medium of reflection, and the history of art."

An art critic says: "Beethoven's "Ninth Symphony" is worthy to rank with *Hamlet*, the *Divine Comedy*, the Ceiling of the Sistine Chapel, and the 'Last Supper' of Leonardo as a supreme achievement of human genius."

An account of Beethoven's death is given by Huttanbrenner: "After Beethoven had lain unconscious, the death rattle in his throat, from three o'clock in the afternoon until five, there came a flash of lightning accompanied by a violent clap of thunder (snow lay before Beethoven's dwelling) which greatly illumined the death chamber.

"Beethoven opened his eyes, lifted his right hand and looked up for several seconds with his first clenched and a very serious expression as if he wanted to say: 'Inimical powers I defy you! God is with me!'"

Service--A Necessity in Evolution

By OLIVER LEX

LOVING, self-forgetting service to others is the shortest, the safest, and the most joyful road to God. This precept is one of the most important admonishments to the aspirant of spiritual attainment. How can we serve one another most, should be the longing of every sincere neophyte on the path. If we wish to be sure that service is one of the most important steppingstones to spiritual progress, let us trace its accomplishments through the various kingdoms of the earth—mineral, plant, animal, and human—and see just how important service is.

We find recorded in the Bible according to the Apostle Paul in Acts 17:28, "For in Him we live, and move, and have our being." If this is true then we must realize that everything about us, on the planet of earth, mineral, plant, animal and man, contains a divine spark of the Creator, and as such contains within itself a spiritual force which is subject to the laws of the spirit. Everything which we see about us is the result of crystallized spirit, and as these forces are manifesting on the physical plane, they are also subject to physical laws. Nevertheless their primal source and energy is spiritual. The physical world is a world of effects, and the superphysical or spiritual world is the world of causes. Therefore everything has its origin in the spiritual world.

The mineral, or any inorganic body of any definite chemical composition, is the lowest in spiritual consciousness. How can anything of such a nature be of any material, or spiritual, service to humanity? What would humanity do, in this age of invention and progress, if it were not for the innumerable quantities of materials of the mineral and plant kingdoms, which are necessary to turn the wheels of industry and supply man with those products which we deem so necessary for our mutual welfare? These mineral forces of nature have made it possible through modern inventions of electricity, radio, airplane, automobile, machinery, and many others too numerous to mention, to make man a creator indeed. Through labor-saving devices, man has more time to devote to his physical, mental, and spiritual welfare.

The mineral, as its reward of service to the plant, animal, and human kingdoms, is broken up from a very dense state of crystallization, such as the solids, into the various forms of liquids and gases. Through this process of evolution, the mineral kingdom gradually attains to a higher and lighter consistency. These various transitions eventually make it possible for the mineral to become plantlike.

We are all too prone to think that after an object has served its usefulness on earth its purpose is ended. This is not the case as can be proven in many ways by the most materially minded scientist, and entirely verified by the occult scientist. Everything which is in and upon the earth, when the form and substance have served its purpose, will revert back to its primordial essence which is spirit, with the addition of the experiences gained while in that form. This natural and spiritual law will apply whether we are considering mineral, plant, animal, or man.

Paleontology, the study which deals with past life on the earth, is based upon indelible records in fossilized remains found in the various strata of the earth's crust. This knowledge proves beyond all doubt that the earth could not have been created in seven days as theology would have us believe, but in vast periods

of time as is taught in the various schools of esoteric Christianity.

The plant kingdom also, serves man in many inestimable ways. Industry through its research laboratories is daily finding hundreds of new uses for the products of plant life. Tracing the history of biology and its sub-science botany through the various periods of time, we find plant life to be absolutely essential to the human and animal kingdoms.

Some of the early fathers of spiritual alchemy, Aristotle (380 B.C.), and his pupil Theophrastus have left valuable works to posterity which have been a great aid to subsequent philosophers and biologists, and are irrefutable proofs of evolution. Aristotle through his research and experiments with the living cells of plant and animal life, established the theory of different soul qualities in plant, animal, and man.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not.

Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.—C. Kingsley.

Paracelsus (1493 A.D.), known as the father of medicine, was well versed in astrology and esoteric philosophy. He was able to revolutionize the young science of medicine and incorporate his esoteric knowledge, thereby performing many seemingly miraculous cures.

This arcane knowledge of herbs and the properties of the vegetable kingdom was used by later philosophers of the therapeutic art, and mostly carried on by word of mouth and instruction in the inner mystery schools. This is the direct basis for the knowledge of the medical profession of today. As proof of this fact the symbol of the medical profession still is the Caduceus, the staff of Mercury, denoting wisdom. This is the occult symbol of initiation, which shows the shortest road to God, and also the long spiral path of evolution followed by humanity on its journey toward perfection.

The esoteric instruction, which will have to be taught again by the medical profession to maintain health, will have to be the same as taught by Christ Jesus, who after performing miracles of healing, admonished the person to go and sin no more.

In the Bible (Genesis 1:29), we find one of the main services intended for the plant kingdom to man, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." How many of God's children realize that this instruction was intended for all of humanity not only for the time it was written, but for all posterity.

Instead of letting the animals serve us in their various capacities, we deliberately end their lives and deprive them of their bodies, thereby retarding their evolution and by so doing pollute our vehicles with animal poisons which are in process of elimination from their bodies.

We are told in the Bible according to Paul (II Cor. 6:16), "For ye are the temple of the living God." If this is true we must be very careful of the foods we eat. A vegetarian diet is the only acceptable food for the aspirant to spiritual attainment.

The plant lacks two of the vehicles, desire body and mind, necessary for a waking consciousness such as man has. The animal is a higher evolved being than the plant and lacks only one vehicle, mind, to put him on a par with the human. Therefore we see that the animal is a highly evolved creature, capable of feelings and emotions, which must, if given the chance to express through a physical body, gradually evolve a mind so as to direct its various energies and emotions. Animals are the younger

brothers of humanity and as such should be allowed to serve man according to their capabilities, such as—beasts of burden, companions, etc. The day is not far distant when humanity will consider it a crime to take the life of an animal for food or raiment, as it is a crime at present to take the life of our fellow man.

As man passed through the various phases of involution, in the acquiring of the threefold spirit and the threefold body, he has ever dipped deeper into materiality. At present, immersed in the body of the senses (physical body) he has to a great extent lost contact with his true home the superphysical realms of the spirit. Man must use these vehicles of the spirit and direct his forces through the medium of the spiritualized mind if he is to regain his lost estate.

Materiality in the past was a necessity for if man is to conquer everything in this world of sense he must contact and rise above the things which limit the expression of the spirit. We note in the Old Testament which is the esoteric story of man's progress through the various periods of time, that Nimrod became a mighty hunter in the land, (Gen. 10:8, 9), and that Noah cultivated the vine for the making of wine (Gen. 9:20). The esoteric student realizes that the use of flesh foods and wine was necessary for man's dip into materiality. They have served their purpose, to deaden man's spiritual perception so as to make him focus his attention on mastering everything upon the material plane. Man's progress at present demands that he again must turn to the things of the spirit.

Today the world must look forward to the prophetic words of Christ Jesus when He said, "Behold, I make all things new." The beginning of this prophecy started at the crucifixion, when the veil before the Holy of Holies (which was accessible to the high priest only, once a year), was rent asunder (Matthew 27:51). This event made it possible for "whosoever will" to seek initiation. This was only possible for the priesthood prior to the crucifixion, but now all humanity will eventually follow the path of esoteric Christianity as recorded in the Bible.

How can humanity attain to this glorious recognition of the Christ within? The Rosicrucian school of Mystic Christianity teaches us that loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God. Christ also tells us, "He who would be the greatest among you, let him be the servant of all."

Thus we see that the main keynote to spiritual progress is service to others. The greatest spiritual teacher, Christ Jesus, taught the multitudes by example, also in parables and miracles. To Jesus and some of His advaneed disciples, these miracles were possible because of their knowledge of the forces of the spirit, which is the seat of all life. These forces are latent within every individual, and can blossom forth upon your cross as soon as you live the Christ life. This is what Christ Jesus promised when He said, "And even greater things than I do, shall ye do also." The inner truths of Christianity have always been available to the people who were advanced enough to receive them. That is what the Apostle Paul inferred when he said (Heb. 5:13, 14), "Milk is for the babes, and meat is for the strong."

As we are today living at the end of the Piscean Age and entering the aura of the great and golden age of Aquaria, an age when the mind and the heart must be devoted to the altruistic purposes of the Brotherhood of Man, cosmic conditions are accelerated considerably. It is imperative that all humanity recognize that we must make a decided effort to live the Christ life and follow His example.

How can we be real helpers today must be the watchword of the aspirant to spiritual attainment. In the Rosicrucian Philosophy we are told that the little things of everyday life are most important; daily events mold our character so that when the greater issues of life arise, we are able to cope with them, relying

upon our strength of character. Thus we see that character is truly destiny. If we would earnestly strive to be of service to others, we must be impersonal and tolerant, expressing only that which is constructive, always seeking the divine essence hidden within, remembering that we are all God's children struggling along somewhere on the path which leads to perfection.

Perhaps one of the greatest longings of the aspirant is to become an invisible helper. Before this can take place, we must be found worthy by the Elder Brothers by being visible helpers. Therefore it is so necessary to let your light shine, no matter in whatever department of life you have been placed by the Lords of Destiny in this present life. The spiral of evolution and the path of initiation will afford many opportunities for selfless service to the student who is ever watchful to lend a helping hand, whether it be in word or in deed.

All of the great and glorious beings of the heaven worlds have attained to their high degree of spiritual perfection as the result of being human upon various planes of existence, in some far distant age. These great beings, including the Elder Brothers, Angels, Archangels, and the hosts of Hierarchies, are still working with the mineral, plant, animal, and human kingdoms to help them on the path to that spirituality which is their natural heritage.

Christ Jesus is the only being who has the complete chain of vehicles necessary to function in the various worlds from man to God. Because of this, Christ Jesus knew and felt all of the limitations that man experiences upon earth. That is why the Bible records the events of the temptations. Jesus' life on earth as recorded in the Bible, and interpreted with the esoteric key, is the only solution to man's woes, and a positive guarantee of salvation.

Thus we see that everything in the universe, from the mineral in its deepest trance state, to the most distant star, which is the abode of things of indescribable splendor is absolutely necessary in the cosmic scheme of evolution. Then we know that there is no separation in the forces of the universe which is God in manifestation, and we understand the words of the Apostle Paul, who said, "In God we live, and move, and have our being."

Spiritual Help for the World

By OLIVE HARCOURT

MUCH is being said and written about reconstruction after the war, when the present terrible conditions have come to an end. A spiritual foundation for reconstruction can be laid now. Before the time arrives for carrying out those practical measures from which we hope so much, the seed can be sown for future harvesting, and according to the quality of the seed will be the richness of the harvest. Something can be done to shorten or prevent a period of apathy, weariness, indifference and fading out of the spirit such as came about after the last great conflict, followed by decadence in religion and the arts, and as happened in Germany after the Thirty Years' War, when the people of that country gave themselves up to corrupt practices in religion and to the cultivation of frivolity and trivial prettiness in the arts. It was by the spiritual power of two great men, Luther and Bach, and their followers, that Central

Europe was saved from the effects of these conditions and brought back to its former high ideals of worship and beauty.

During this present long waiting for victory, particularly trying to those who have no active part in the struggle, much can be done by prayer and meditation which, if directed toward the creation of spiritual power, both individual and collective, will bear fruit in wisdom and understanding when the time comes to make use of these qualities in the building of a new world.

By means of prayer we can lift ourselves to planes hitherto closed to us or seldom contacted. It not only provides us with a means of freeing the spirit from the body, thus allowing us to rise to the highest of which we are capable, but also opens up a channel for the Divine Forces to pass down to our aid. Sincere and purposeful prayer reaches to realms far above anything the human mind can grasp. The human soul is a wireless transmitter on a higher plane of Being. During intensive prayer or meditation it sends out vibrations which ultimately find a receiver, and to every such prayer and to every aspiration there is an unfailing response.

The scope of all spiritual endeavor is of course limited by the boundaries of the finite brain, but the habit of unselfish and beneficent prayer increases our spiritual circumference and raises us above that for which we pray.

"In the mansions of the humon body the brain is the front-door and the only one opening out into space."

Not all of the nature of man is confined within the flesh, but as was said by Giordano Bruno, "The will (in meditation) must be fixed on high. One must withdraw to the innermost part of oneself, remembering that God is near—is within oneself."

We are for the most part not sufficiently self-conscious on the highest planes; we allow ourselves to be bound by the purely material side of life, but through meditation and prayer we come increasingly to realize that the Kingdom of God is indeed within each one of us.

Intensity and clarity of purpose are needed to produce response. On the plane of matter it is movement—activity—which produces material appearances. As below, so above. The Law of Analogy is the same on both the material and spiritual planes and on both it works two ways. On the higher planes spiritual effort becomes manifest as the matter of those planes.

Within us are unknown forces only waiting for release, which, if set free by the power of the will, can put our spirit into communication with the Heaven World. If we call powerfully we shall receive that answer which is promised to those who ask for it. In other words, communication with higher spheres of Being is made possible by concentrating the power of the will upon the attainment of it. To man is granted the ability to enter into the World of Spirit without the intervention of the physical senses.

If the millions of inhabitants of the warring countries, or even a fourth of them, would enter into the stillness once a day, or even once a week, for the purpose of praying with intensity for the Victory of Good over Evil, for Justice and Toleration over Cruelty and Oppression, how much more speedy and thorough would that Victory be!

"Hold thy high seat, and let thy spirit lead,
And truth shall guide and make thee free indeed."

Strength

By IRENE C. THOMAS

Be strong, my friend,
You came here not to play
Nor dream or drift.
We all have work to do today.

Be strong, kind friend,
It matters not how deep the wrong,
Be calm, be true,
Hold ever in your heart a song.

Be strong, dear friend,
All is not evil, so lend your might,
Stand up, speak out—
Bravely, calmly, meet the right.

A ROSICRUCIAN CATECHISM

Our Invisible Vehicles

By EDWARD ADAMS

Q. Does spirit move the body or vice versa?

A. It is the spirit that moves the dense body.

Q. How does the spirit control and express itself more completely?

A. By entering into the closest possible touch with its vehicle.

Q. Where is the separate Ego? (See Diagram 3, *Cosmo,* page 73.)

A. It is definitely segregated within the Universal Spirit in the Region of Abstract Thought.

Q. Which kingdom possesses the complete chain of vehicles correlating it with all divisions of the three Worlds?

A. Only the human.

Q. What does the animal lack?

A. Only one link of the chain—the mind.

Q. What does the plant lack?

A. Two, the mind and the desire body.

Q. What does the mineral lack?

A. Three, the mind, desire and vital bodies.

Q. Why these various deficiencies in the Mineral Kingdom?

A. Because this kingdom is the expression of the latest stream of evolving life.

Q. What is the status of the Plant Kingdom life wave?

A. It has been on the path of evolution longer than the Mineral.

Q. What about the Animal Kingdom?

A. It has a still longer past.

Q. What is man's status in evolution?

A. Man leads these four life waves because he has been on the path of evolution longest of all.

Q. What will be the eventual goal of all four kingdoms?

A. In time the three lower will reach the human stage, and the present human life wave will have gone on to higher stages of evolution, and so on.

Q. Where is man, the Thinker, the Ego, at present?

A. He has descended into the Chemical Region of the Physical World, where he has marshaled all his vehicles and attained waking consciousness.

Q. What is man learning?

A. To control his vehicles.

Q. Which two vehicles do not have organs evolved?

A. The desire body and the mind.

Q. What is the state of the mind?

A. It is now but a link, a sheath for the use of the Ego as a focusing point.

Q. When was it built?

A. It was the last vehicle to be built.

Q. How does the spirit work in substance?

A. The spirit works gradually from finer into coarser substance, the vehicles being built first in fine substances, then in coarser and coarser.

Q. Which vehicle was built first?

A. The dense body, which is now in its fourth stage of density.

Q. What is the state of the vital and desire bodies?

A. The vital body is in its third stage of density; the desire body in its second, hence it is still in a cloudlike stage.

Q. What about the sheath of mind?

A. It is filmier still.

Q. Are these latter vehicles of use as vehicles of consciousness?

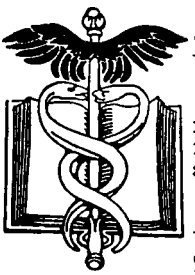
A. No, not alone, as they have not yet evolved organs. It is their connection with the well organized physical body that makes them of value at present.

(Reference, *Cosmo,* pages 73-76)

WESTERN WISDOM BIBLE STUDY

The Temptation

By JANE TEMPLETON



Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him.

(Matthew 4:1-11.)

The powers which spiritual development brings are of such potency that proof must be given by the candidate of his intention to use them entirely unselfishly. Like a two-edged sword they may be used to heal or to destroy. So it is that from time to time the aspirant is tested for his purity of purpose. UNSELFISHNESS is the keyword, and only he who demonstrates a pure unselfish attitude can hope to attain to the spiritual heights.

The desires of the flesh (even physical hunger) must be brought under control, and Christ Jesus demonstrates the perfected ability in this by His resistance of the temptation to turn stones into bread. Actually, He had the power to do this as does every advanced white magician. We know that sound is vibration and different sounds will mold sand or other light materials into figures of varying forms. "The Christian Mystic has learned at the fountain of Life to sing the *Song of Being,* which cradles into existence whatever such a master musician desires. . . . There is no need to partake of earthly bread for one who has access to the Fountain of Life," however, and Christ Jesus answers, "Man shall not live by bread alone."

The second part of the Temptation had to do with using spiritual power to gain praise and adulation, but never must the spiritual aspirant demonstrate his powers merely for the purpose of showing what he can do. He must learn to say with Christ Jesus, "Thou shalt not tempt the Lord thy God."

Neither are those on the Path allowed to use their powers, particularly that of the mind, to gain power and possessions. Many and subtle are the tests which come to prove the aspirant free of this inclination! Eventually he acquires the strength to say unqualifiedly with Christ Jesus: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling, The educationl value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life.

The Rational Basis of Astrology

By MAX HEINDEL

A CORRESPONDENT writes to ask for *proof* of the truth of Astrology. Why does Saturn govern the knees and Jupiter the feet? He has had an argument with someone and wishes to learn what may be said on this subject.

The mere denial of the truth of Astrology by someone, because it does not appeal to him, cannot affect the truth or falsity of Astrology or any other science. Let us bear this in mind, that to be entitled to consideration, an opinion on any subject must be the result of study and investigation. We may say further, that no one deserves to be convinced who is not willing to investigate to some extent the subject which he presumes to criticize.

Personally, the writer has always made it a practice never to speak unbidden upon these subjects among strangers, though always willing to present evidence when the opportunity offered; for it has always been found that "a man convinced against his will is of the same opinion still."

There is, however, plenty of proof of the truth and basis of Astrology. A homely old proverb says that "the proof of the pudding is in the eating thereof"; and there can certainly be no better proof of the truth of Astrology, than that it works out in daily life. It has often been the privilege of the writer to see the sneering skeptic turn ardent advocator, when a test or two had proven to him the truth of Astrology. He would then be just as impatient with those who ridiculed this science or denied its rational basis, as he had previously been with those who advocated the accuracy of the sacred science.

If you want to satisfy a sneering cynic, take up his own horoscope, or some matter intimately connected with him, and apply Astrology. You will then find that, no matter how thick his skull, Astrology will pound its way through; yes, even if his skull or skin is so thick that it requires a railway train to ram it home. Even that will be supplied, as shown by the case mentioned in the *Rosicrucian Cosmo-Conception,* where the writer told a man to stay in-doors on two certain days; that he must particularly avoid street cars and other vehicles of locomotion, no matter what nature; that otherwise he would meet with an accident to certain specified parts of the body. When he had carelessly disregarded this advice, he had been injured in a railway accident as a consequence and had been subjected to three months' severe suffering before he was able to write an explanation.

He said in the letter, which we still have, "This accident has deepened my respect for Astrology." Yes, and no wonder; he ate the pudding, and the

NOTE: This article was first printed in our Magazine of November 1915.

pudding proved to be true. Therefore he is now an ardent advocate of Astrology and lectures upon that subject among others. Some predictions may come true, if made a little while before the event is due to happen, because the suggestion of the Astrologer acted as a factor in bringing about the fulfillment of his prophecy. But surely, no one can explain the case here quoted on that or any kindred hypothesis. Railroad collisions are not usually brought about by suggestions, nor is a certain person sent to such a scene to receive injuries of a serious nature to certain definitely described parts of the body, mentioned in the prediction.

Therefore we verily believe that even the champion co-incidentalist, Prof. Proctor, of Pyramid fame, could not have furnished an explanation which would successfully account for all the different phases in this prophecy and fulfillment.

The above prediction was based on the astrological dictum that Gemini rules the shoulders, Taurus the neck and cerebellum, and Cancer the breast; for these parts were injured by the accident. Similar observations carried on by astrologers show that Capricorn, ruled by Saturn, governs the knees, and Jupiter rules Pisces, the sign of the feet.

Another Railroad Story

While the accident related above was predicted only three months before it happened, we predicted another railway accident about the same time, that is to say, in the summer of 1906. But that accident was not due to happen until about August 1909. The subject of this accident we will call Mr. X. We saw that in August 1909 he would take a railway journey for pleasure, and that he would meet with an accident there, but would escape unharmed. We also saw that in September 1909, a month later, he would take a long journey in connection with an important literary undertaking; but we did not dream then how closely we ourselves should be associated with the fulfillment of that matter.

In the meantime the writer went to Europe, where he was given the instructions which have resulted in the spread of the Rosicrucian teachings in the Western world. And after writing the *Rosicrucian Cosmo-Conception* and the Twenty Lectures, he went West again, to Seattle, during the Alaska Yukon Exposition in 1909. There he again met Mr. X., and in August, when his lectures had been concluded, that gentleman invited him to take a run up to Yellowstone Park. After taking this pleasure trip and a rest, he proposed that we go to Chicago, to have the *Rosicrucian Cosmo-Conception* published.

The writer was too much occupied with the literary work in hand, however, to accept the invitation to Yellowstone National Park, so Mr. X. went alone. Between Gardiner Junction and the Park his train was derailed, all the passengers were considerably shaken, but no one was hurt. Upon his return we both went to Chicago, where the *Rosicrucian Cosmo-Conception* was published, and thus the prediction, made three years before, was fulfilled. It must be stated, however, that both of us had forgotten the prediction until later, when Mr. X. brought out the horoscope containing the prediction, which he found while looking through some papers.

This surely is another case that will successfully defy the explanation that suggestion caused its fulfillment. What human being could arrange a railroad accident three years before it happened and provide for the safety of the passengers as well? The writer knew very little about the Rosicrucians at that time and did not dream then of the good fortune in store for him as their messenger. He had had only one personal experience of the soul-power latent within him, neither had he developed, or thought of developing, the faculty of writing. He had no dream whatever of becoming an author, and therefore could not have put in the suggestion of an important literary undertaking which would take Mr. X. East in September 1909. There is only one explanation possible: *The stars told the tale, and it was true.*

Astrological Readings for Subscribers' Children

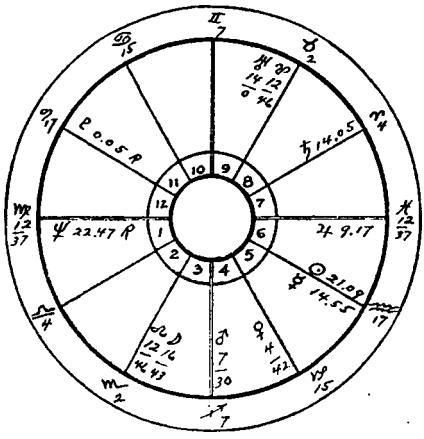
We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each FULL year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are* NOT *given with* EACH *subscription, but only to the* ONE CHILD *whose name is drawn each month.*

In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time,* be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

JOY A. R.

Born February 10, 1939, at 7:10 P.M.
Latitude 52 N. Longitude 2 W.



We have the horoscope of a little mystic for our monthly delineation, a child who has built for itself in past lives a very beautiful spiritual nature, shown by Uranus in Taurus in the 9th house, sextile to Jupiter and in mundane trine the mystical Neptune; Neptune being retrograde will reach an exact trine, but at present it is slightly out of orb of Uranus. Uranus in the house of religion will be very active; this planet is in conjunction with the Dragon's Tail which is of a Saturnian nature and has the retarding influence of Saturn, but Uranus can stand some restriction else he is apt to run too much to impulse.

With common signs on all four angles the nature may be somewhat restless and changeable; this, however, is counterbalanced by the Sun being strongly placed in a fixed sign, the humanitarian sign Aquarius, and conjunct Mercury. Both the Sun and Mercury are sextile Saturn, and this last aspect and position will have a balancing and strengthening effect on the changeableness of the common-sign angles.

Neptune in Virgo and near the Ascendant will make this girl supersensitive, intuitional, and will give her a desire to become a recluse. People will find it hard to understand her and the result will be that she, being sensitive, will have a tendency to withdraw from people. She will find it very difficult to forgive and forget a slight, for the Moon in the fixed and martial sign of Scorpio, square Mercury, gives a tendency to envy and jealousy. While she has a very fine and sensitive nature she is apt to hide this higher side under a bushel, ever showing to her relatives and friends the less pleasant side, for with Mercury in Aquarius square both Uranus and the Moon, her suspicions and her resentfulness will be apt to hinder her in her best work. The feeling that others are not treating her justly may become almost an obsession, but this trait may be largely eradicated at an early date if the parents will remember at all times to help her to overcome such faults while she is yet very young. Teach her to forgive any injuries, and to direct her love toward any one whom she thinks has injured her.

The Sun in Aquarius conjoined Mercury and sextile Saturn will be a wonderful guide to her character. Teach her to love all peoples, not just a few as the Virgo-Neptune Ascendant may dictate. Watch this beautiful humanitarian

trait; foster it and help her to develop the love for humanity which is the nature of the Sun in Aquarius.

Jupiter in its own sign Pisces sextile Uranus, the Sun in Aquarius, the home sign of Uranus, and well aspected should be most helpful to the parents or guardians. They should begin early to direct the mind of this girl towards the spiritual and the mystical, thereby setting the mind and developing the character, which will, if directed rightly, bring some very fine results.

Neptune in Virgo will endow this girl with strange desires for foods. In this respect she will not be an easy subject for the mother to direct because her tastes will be unusual, and as a result of indulging this strange appetite, she may at times have difficulty in her digestive apparatus. Virgo has rule over the small intestine where most of the food is digested, and Virgo is the laboratory of the body; hence we should begin at once to train this girl to eat normally, and well-chosen food, thereby saving her much discomfort in later years.

Divine Ecstasy

By ALICE RUTH CAMPBELL

Spreading rays of sunlight
Softly sink to rest,
Through the evening silence
Glowing in the west.

Then a mystic solitude
Comes creeping into night;
Till stars are all aflutter,
Shedding mellow diamond light!

Now reverence lifts my soul to heights
On starbeams' gleaming peaceful flights
Above, beyond! In adoration
Far silence sings to all creation!

The MESSAGE of the STARS

By MAX HEINDEL AND AUGUSTA FOSS HEINDEL

Ninth Edition

A practical textbook for the student who is learning to read his chart. The fundamentals of astrological interpretation are given in clear, understandable language, of value to beginner and advanced student alike.

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

VOCATIONAL GUIDANCE ADVICE

THESE PAGES *are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information*: Sex, place of birth; year, day of month, and hour; full name. *No readings given except in the Magazine and ONLY FOR PERSONS* 14 *TO* 55 *YEARS OF AGE.*—EDITOR.

Farming. Animal Husbandry

WALTER T.—Born December 18, 1927, 1:25 P.M. Lat. 41 N. Long. 74 W. With Mars, Saturn, Mercury, Dragon's Tail, and the Sun all in the sign Sagittarius and the Sun sextile the Moon and trine Neptune, we advise horticulture, floriculture, and farming. Animal husbandry is also indicated.

Architecture. Construction

LUIS O. S.—Born October 11, 1905, 9:25 A.M. Lat. 32 N. Long. 106 W. With the Sun conjunction Mercury in the sign Libra and Venus elevated in the 10th house and sextile Neptune in Cancer, interest in building is shown; beautification; architectural work; landscape gardening.

Osteopath

Mrs. J. T. McA.—Born February 5, 1888, 6:02 A.M. Lat. 39 N. Long. 84 W. This woman asks whether she "would be successful in drugless healing, osteopathy," etc. Jupiter and Pluto sextile Saturn in Leo, Uranus in Libra trine the Sun in Aquarius in the 1st house, also Mars in Libra trine Mercury in Aquarius would bring fair success in drugless healing. Osteopathy would be safer for one who has Mars elevated in the 9th house in mundane conjunction with Uranus. Too risky with drugless healing. Danger is indicated with the law.

Executive. Musician

FLORENCE C. W.—Born September 13, 1924, 9 A.M. Lat. 46 N. Long. 113 W. Libra is on the Ascendant with Saturn conjoined the Ascendant in its sign of exaltation, sextile Neptune in the 10th house, and trine Mars in Aquarius in the 4th house, indicating work as executive or manager of some department or institution. With Venus in Leo in the 10th house trine Jupiter in its own sign Sagittarius, musician on stringed instrument, harp or cello, would be a second choice.

Airplanes. Government Work

MACK L. P.—Born February 28, 1897, 1:30 P.M. Lat. 37 N. Long. 85 W. Mars, ruler of the Midheaven, is in the airy sign Gemini, which rules the hands, and is trine Mercury in Aquarius, also an airy sign, and sextile Venus in Aries in the 10th house which indicates the government. Mars is also conjoined Neptune, which is conjunct Pluto, both advanced and peculiar planets indicating things of a most modern type. With five planets and Dragon's Head all in airy signs, we would surely advise this young man to affiliate with the government in the manufacturing of airplanes.

Legal Adviser

RAYMOND S. L.—Born March 4, 1920, 5:45 A.M. Lat. 40 N. Long. 80 W. Mars is in its home sign Scorpio, which is on the cusp of the 9th house (house of law and legal matters), and makes five favorable aspects, namely, a sextile to both Saturn and the Moon and a trine to Pluto, Uranus, and the Sun. We advise a vocation where the native is engaged in searching records, abstracts, etc., or other association with law. With Venus in Aquarius just above the Ascendant he could plead cases in court most convincingly and effectively.

Teacher. Speaker

LOIS M. L.—Born April 6, 1923, 10:15 P.M. Lat 40 N. Long. 80 W. With Saturn exalted in Libra sextile Neptune, and the Sun conjoined Mercury in Aries in the 5th house, and both the Sun and Mercury semisextile Uranus and trine Neptune: teacher of mathematics, elocution, and metaphysics or occultism. Versatility shown by planets in nine houses.

Masseur. Osteopath

Mr. C. L. L.—Born December 15, 1891, 6 A.M. Lat. 40 N. Long. 80 W. With the ruler of the horoscope, Jupiter, at home in Pisces, and sextile both Mercury and Venus and trine Uranus and Mars, and with Neptune, Pluto, and the Moon in the sign of the hands and arms, we would suggest that this man use his hands in the art of healing, namely, as masseur or osteopath. Having Mars and Uranus conjoined in the 12th house (institutions), he would be successful in sanitariums and institutions of healing.

Teacher of Languages

ROLPH B. L.—Born October 1, 1924, 10:30 A.M. Lat. 38 N. Long. 122 W. Sagittarius is on the Ascendant, conjoined the ruler, Jupiter, in the 1st house, both being "natural" rulers of the 9th house signifying foreign countries. Jupiter is sextile the Sun; Venus and Neptune are conjunction the Dragon's Head, all three in the sign Leo which is the natural 5th house sign (schools), and again these three planets are in the 9th house ruling foreign lands. Hence we would advise teaching of languages.

Hostess

HAZEL, G. B.—Born August 12, 1901, 8:00 A.M. Lat. 45 N. Long. 118 W. With the planets scattered in nine signs and common signs on all four angles, this woman can interest herself in various vocations but may find it difficult to stay with one for any great length of time. Venus in Virgo on the Ascendant gives her a very pleasing personality and the Sun in Leo sextile Pluto, which is conjoined the Midheaven, sextile Mars and trine Uranus indicates that she will be successful as hostess in a public institution, hotel, club, etc.

Entertainer. Lecturer

CATHERINE E. C.—Born June 27, 1887, 3 P.M. Lat. 39 N. Long. 77 W. All of the planets are above the earth. Venus conjuncts the Dragon's Head and the Midheaven in the jovial sign Leo and is sextile both Jupiter and Mars; Mercury also in Leo near the Midheaven is sextile Pluto and Uranus; and the Moon in the house of friends is sextile Saturn and trine Neptune. No better aspects could be found for a public entertainer, one whose voice could be developed for both singing and lecturing.

Singer. Occultist

ROBERTA F. E.—Born October 8, 1926, 11:45 P.M. Lat. 38 N. Long. 122 W. The Sun and Venus conjoined in the sign of the voice, Libra, and Jupiter trine the Sun, with Mercury also in Libra sextile Neptune in Leo are very fine indications for a vocalist. Uranus in the 9th house (religion), sextile Mars, semisextile Jupiter, and trine Pluto and the Moon also lends her strength for interest in Occultism, as a lecturer along the higher lines.

Bank Clerk. Cashier

FRANCIS E. C.—Born March 18, 1908, 3 A.M. Lat. 40 N. Long. 75 W. With the ruler of the Ascendant, Saturn, in the 2nd house conjoined the Sun in the sign Pisces, and Mars in Taurus the 2nd house sign which has rule over money and finances, Mars also sextile Neptune and trine Uranus, a vocation where this young man handles monies would be a good choice, bank clerk, bonding house, etc.

Fountain Lunch

IMPI M.—Born February 2, 1892, 12:30 A.M. Lat. 62 N. Long. 25 E. This woman asks if it would be advisable for her to buy land in her native Finland in spite of the war. We do not advise along financial lines; however, we can say that this woman, with Mars in the 2nd house opposition both Neptune and Pluto, would be apt to plunge in money matters. With Venus, Jupiter, and the Moon in the watery sign Pisces we would advise operating a soft drink fountain; also Mercury in Capricorn sextile the Moon—she would be successful in a small eating house where she can prepare the foods.

Worth-While News

A Thought for Christmas

Your Christmas, we hope, will be a very happy one.

Meanwhile may your prayers for peace and goodwill have the depth of devotion.

The world has neglected the spiritual lessons of the One for whom Christmas is an observance. Hearths are in danger because hearts have wandered.

Human leaders have substituted themselves for God.

The world is hopeless under the dictatorship of the godless.

And the numb and discouraged public does not seek strength in things of the spirit which are everlasting.

It is not religion which has failed, but men.

The lesson is clear. The progress of the world has been built with religion. There is no other progress worth living for, or dying for.

No matter which of a number of faiths or beliefs that religion is, it has been the guiding spirit of progress. . . . Until this world returns to appreciation of the "peace of God which passeth all understanding" there can be no material peace or security which make this world worth inheritance by your children.—*Pacific Rural Press*, December, 1941.

From the time man first became a self-conscious human being, his evolution has been forwarded by means of various forms of religion, all of which have been given to him by the great Leaders of humanity. Each religion given has contained within itself the necessary impetus which man needed in order to further his progress. In this way man's development has been marked by four great steps: First he was worked upon from without when his consciousness was quite dim. Then he was placed under the rulership of divine Messengers and Kings whom he saw and whose commands he must obey. Next he was taught to revere the commands of a God whom he did not see. Finally he must learn to rise above commands, to become a law unto himself; and by conquering himself by means of his own free will, to live in harmony with the Order of Nature, which is the Law of God. This is where man finds himself today, and it is because he has not raised himself above the law—because he has not become a law unto himself, conquered his lower nature by the power of his own free will and begun to live in harmony with Nature's Laws—that he finds himself in so much inharmony, discord, and distress.

When Christ Jesus was on earth, He gave to man a commandment that is above all other religious laws which were previously given to direct and further his evolution. When this commandment is truly accepted and rightly lived, strife, violence, and all degrees of murder, either singly or wholesale, will cease to be, and lasting peace will reign on earth.

This new commandment given by Christ Jesus states: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

Pituitary Gland and Mother Love

The pituitary gland, situated deep within the skull, controls growth. With too little of one or more of its secretions the individual is a dwarf; with too much he is a giant.

Another function of the pituitary is its role as the "mother love" gland. When the female has produced her offspring there is an increase in the secretion of a pituitary hormone which helps to produce the mother's devotion to the infant, causing her to sacrifice her own interests, even her life if necessary, to protect her baby. This has been shown by numerous experiments, such as those of Dr. Oscar Riddle of the Carnegie Institution genetics laboratory, in which the pituitary secretion has been artificially

administered in abnormally large amounts. Under this excessive stimulus a chicken not yet old enough to lay eggs will manifest all the characteristics of a broody hen. So will a hen long past her chick raising period. Even males injected with the hormone show the same characteristics.—Bruce Bliven in *The New Republic.*

The God of our solar system has three primary aspects, powers, or forces, namely, will, the power to do; wisdom-love, the power to attract, to hold, to bind; and activity, the power to act, to expand, to germinate. By the combined action of these three great forces all that now is came into existence. Man also has these same great powers within himself, but at the present time they are more or less potential so far as manifestation is concerned.

The will power in man is positive, *masculine,* directing in its manifestation; the wisdom-love power is negative, assimilative, *feminine* in its demonstrations; the creative power born of these two forces manifests the power of each in combination, resulting in fecundation, development, and growth.

The planet Venus works with man helping him to develop the powers of his love nature through the action of the thymus gland, and Uranus, the higher octave of Venus, working through the pituitary body lifts or raises the love force of Venus from mere physical attraction to the spiritual love of spirit for spirit. Wisdom-love, being feminine in nature, has a decided attraction for the feminine planetary spirit working through the pituitary body. And so although the pituitary gland is *not* the *source* of mother love it is by means of the spiritual feminine force working through this gland that mother love is able to express itself.

Certainly some of our doctors working so constantly with the human body are developing a form of spiritual perception even though they themselves may not yet be aware of the fact.

Mother's Diet Affects Infant

NEW YORK, Dec. 14.—Discovery of an important, and hitherto unrecognized, relationship between the diet of prospective mothers and the health of the infants after birth was revealed today.

Three medical scientists of the University of Toronto, Canada, have found that many babies up to six months of age die because their mothers, before the babies were born, did not eat adequate amounts of well balanced diet.

This discovery of immense practical significance was made by Drs. J. H. Ebbs, F. F. Tisdall and W. A. Scott, according to their joint report to the society for experimental biology and medicine, as the result of special experiments made on 400 women. These women were all expectant mothers.—Gobind Behari Lal, in *Los Angeles Examiner.*

There is no doubt that every prospective mother should have a wholesome, well balanced diet in order to produce a healthy, perfect child. Too much care cannot be devoted to this period in the life of the mother. But what about the drinking, smoking prospective mother, the one who daily indulges in cocktails and lights one cigarette with the stub end of another? Such mothers are daily poisoning their unborn children and cannot be held guiltless.

It is agreed among physiologists that alcohol is a poison, although many persons try to believe that this is true only when it is taken in large quantities. Its character does not change with its amount nor its associates, and the basic drug in all alcoholic beverages is alcohol, and alcohol is always a poison. The unborn child cannot escape its deteriorating effect on the development of its delicate growing organs and body. Nicotine is also a poison. A child born of a smoking mother is already sick and may die within two weeks of birth; sixty per cent of all such babies die before they are two years old. And what a terrible debt of destiny is such a mother taking upon herself, later to be worked out in sorrow and distress?

Question Department

The Power of the Stars

Question:

I am anxious to know both the spiritual and material lesson to be learned from the opposition between Neptune and Uranus which I find in a number of horoscopes. I know that both of these planets are considered as malefics, but surely there is some good to be found there as they both carry a very high vibration.

Answer:

It is well in the first place to bear in mind that there are no malefics nor malefic aspects in the true sense of the word, for everything in all of God's great kingdom is working for good and eventually manifests as such. It is possible, however, for planetary vibrations to mingle with each other in such a way that we, at our low stage of development, cannot make constructive use of these combined forces. But we must bear in mind that our inability to use these augmented forces constructively does not really make a malefic out of the planets from which they emanate. It does, however, mean that these planets are sending out a powerful vibration which we are not able to control, and hence it upsets our carefully planned operations.

This is the kind of vibration signified by the opposition of Uranus to Neptune. The important thing to remember in relation to this aspect is that there is a great power here which we must learn to control and direct. Moreover, there is always a certain affinity between the two zodiacal signs involved in an opposition, for the reason that they constitute the two poles of the same organism, one microcosmic, the other macrocosmic.

For instance, there was an opposition between Uranus and Neptune when Neptune was in Cancer and Uranus was in Capricorn, and there is an affinity between Cancer and Capricorn. Cancer is correlated to the personal home, Capricorn the universal home, meaning the nation, race, et cetera. This being true, one spiritual lesson to be learned by those having this aspect is to be able to balance the affairs pertaining to the home with those pertaining to the public.

Neptune in Cancer indicates psychic influence in the home. Uranus in Capricorn gives new and original ideas relative to the government and governmental affairs. Now if an individual who has this aspect in his horoscope is advanced enough, he may rise high in affairs connected with his state or in any kind of governmental position; but if he he is not a strong soul he may not be able to handle the force contained in the aspect, and then he is liable to succumb to the temptation to use his public power for personal gain.

In the final analysis it all depends on the inherent strength of the individual whether the tremendous power in this aspect is used for good or evil, for it can be used either way.

Relation Between the War and Infant Mortality

Question:

Will you please tell me whether there really is any particular relation between infant mortality and wars?

Answer:

Yes, there is a very intimate relation between war and infant mortality. When men are killed upon the battlefield surrounded by conditions of distraction and great emotional intensity, they are prevented from performing the retrospection which ordinarily occurs during the

first three and a half days after death, and by means of which the record of the past life is transferred to the desire body where it forms the basis of experience in the Purgatory Region and the First Heaven World.

When this process has been interfered with all the fruits of the past life are practically lost. So this is made up to the spirit by bringing it back to birth, followed by death while still a child, previous to the approximate age of fourteen years. Then after death the child goes directly to the First Heaven World and is there given a period of instruction lasting anywhere from one to twenty years, as the case may require. This inestimable instruction, usually carried on under the direction of the angels, compensates the spirit to a very great extent for the experiences lost in the preceding life.

Loss of life on the battlefield therefore always means a corresponding increase in infant mortality at a later date.

THE PROOF OF A TRUE SPIRITUAL TEACHER

Question:

The world seems to be so full of earnest people who nowadays are seeking spiritual enlightenment, and so many are being fooled by teachers who charge a lot for what they call development and give little or nothing to the student in return. How is it possible to tell a true teacher from a false one, or is there really any way at all of being sure one is not being duped?

Answer:

There are many teachers in the world who can be of real help to seeking souls by pointing out the works of various reputable occult students and explaining the meaning these books are intended to convey. But the work of spiritual development itself must be done by each individual, and this development cannot be conveyed from one person to another, neither can it be bought nor sold.

Spiritual development is possible for all who are willing to work for it. The first step necessary is to rid one's mind of idle, evil thoughts through the power of the will. Then the emotions must be purified and controlled. The best way to accomplish this is by practicing the exercise of retrospection as given out by the Elder Brothers, wherein one reviews the happenings of the day in reverse order, blaming where it is necessary and praising where it is due. This exercise should be performed just before falling asleep at night. Coupled with this exercise is the practice of loving, self-forgetting service to others during one's waking hours either by thoughts or deeds. If one faithfully performs these two things, in time his aura will begin to shine with a brilliant luster which will attract the attention of a *true* Teacher who will show the aspirant how to convert his latent static powers into dynamic energy which will safely free him from his body in what is called Initiation.

The proof of the true Teacher is that when speaking to the aspirant he is able to project pictures of what he is saying upon the consciousness of the one he is addressing. When anyone professes to be a true spiritual Teacher, he must be able to substantiate his claim in that manner; for the true teachers, the Elder Brothers of occult orders who are now preparing the conditions of evolution which are to obtain during the Jupiter Period, the next great Day of Manifestation, all have this Jupiter Period consciousness and it is very natural for them, without any effort, to use this external picture speech and thereby at once give evidence of their own identity. Only they are able to guide the spiritual development of others with safety. Those who have not evolved to that point even though they may be self-deceived and though their intentions may be good, are unreliable and should not be trusted. Futhermore, these great Teachers do not charge anything for their assistance. It is always given freely and gladly to all who have prepared themselves to receive it.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life.* We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

How Colors Affect the Mind

By EDWARD PODOLSKY, M.D.

SOME years ago a photographic plate-maker, M. M. Lumiere, of Lyons, noticed that workers in darkrooms lit by red lights were irritable and bad-tempered. When the same men were removed to green- and blue-lit rooms their mood changed instantly, and they became more cheerful.

There is now no doubt that colors exert a most profound influence on the mind, and there are many interesting case histories which demonstrate how colors helped pave the way to mental health. There was, for instance, the case of the soldier who had sustained severe shell shock in Flanders. His nervous system became so seriously affected that the sudden closing of a door and an unexpected voice caused nervous prostration. Gradually his mental health also began to fail, and in time he was seized with black fits of depression. It then occurred to the doctors who were treating him that color treatment might prove of benefit.

The soldier was admitted to a hospital and placed in a color room the governing idea of which was sunlight. The room suggested the open fields, and the colors were those of spring. The ceiling was blue, the upper portion of the walls was yellow, and the lower portion light green. The floor covering was of green felt toning with the colors of the walls. The window hangings were of deep yellow, and the artificial light was diffused by means of orange electric bulbs placed around the walls behind a cornice. The patient lived in this room for several days [at a time], supplied with light literature and appetizing food. Within a month he had so visibly improved that all signs of nervous irritability had gone.

An almost similar case was that of a young officer who as a result of the horrors he had passed through, sustained a severe shock to his nervous system which assumed the form of acute insomnia. The color scheme of the private ward used in this case was carried out in mauves, blues, and greens, all of which have a sedative action. The patient entered the ward in the morning and spent the whole day there under the influence of the color scheme. That night he had his first unbroken and refreshing sleep since the advent of his nervous ailment.

Colors are not only calming in their effect on the mind, they are also distinctly energizing. Red, for instance, is a most stimulating color. Scarlet rooms for lazy boys have been tried with success. There is the case of a young woman who was subjected to very severe periods of melancholia. When this patient felt a fit of depression coming on, she went into the red room and turned on the lights

which came from red colored bulbs. The melancholia was effectively dispersed. She then passed into a room the color scheme of which was carried out in yellow and gold, a combination producing a mild stimulation. This brought her back to her normal state of mind.

Many physicians who specialize in the treatment of mental ailments have been particularly interested in the effects of colors on the mind. They have experimented with various color combinations and have brought many interesting and valuable facts to light. Dr. Zeller was among the first, some twenty-five years ago, to use colors in the treatment of mental and nervous disorders. He cites the case of two hospitals in Switzerland where eight verandas were provided, three enclosed with ruby glass, three with violet, one with opal, and one with amber, each type of solarium being designed for the treatment of a specific type of mental disease. The results were remarkably good.

In a red pavilion, having red walls, red carpets and red lights, a number of melancholic women were placed, and in a comparatively short time their depression was overcome and they became brighter and more contented.

Dr. Porras is another physician who has been using colors with interesting results in the treatment of mental disorders. A man who refused all nourishment and who was considered to be in danger of his life was placed in a red room for twenty-four hours, after which on his own accord, he asked for breakfast. A maniacal patient was placed in a blue room and after only one hour showed a marked change for the better.

Colors have very real effects on the mind. They act very much in the same way as do drugs. They may be stimulating or calming. Thus an insane asylum in the state of Illinois uses red to stimulate cases of melancholia. Blue has definitely good results on neurotics. Those whose nerves have been shattered will often find comfort in a room decorated with gaudy checks and stripes of color. These act as a veritable tonic to them.

Color is coming to play more and more of an important part in the decorative schemes of hospitals devoted to the treatment of mental diseases. Dr. W. R. Dunton, Jr., of Harlem Lodge, Catonville, Indiana, has found that mentally depressed patients require greater stimulation from color than do normal persons.

Dr. S. E. Katz, of the New York State Psychiatric Institute and Hospital, has made a study of the color preferences of the insane. In every group of insane patients blue was found to be the most pleasing color. Green was a distant second. Red was a close third, with violet, yellow, and orange fourth, fifth, and sixth, in order. Green was more favored by inmates who were in for a short duration. Orange and yellow were the least liked by this group and best liked by those who had been in the hospital for three years or more.

Green was better liked by males and red by females. Red, orange, and yellow were more pleasing to manic-depressives than to others, and green was most pleasing to those suffering from dementia praecox (split personality insanity).

It is well for directors of mental hospitals to take the color preferences of the insane into consideration when decorating their living and sleeping quarters. Colors will play just as much a part in their recovery as will drugs, food, and rest.

In choosing the color scheme for those of unsound mind another fact should be taken into consideration. The constant visualization of blankness, no matter what the blankness may be is discouraging to the sick mind. Accordingly, while the walls and furnishings of the room may be predominantly of one color this color should be relieved by the introduction of other hues, as in dadoes, friezes, and other embellishments that are analogous rather than complementary.

Thus, green may be modified by touches of yellow or blue. Soft yellow by pale green; pale blue by pale violet; red by orange or violet; violet by red or blue.

Bright, pure colors should be used sparingly and judiciously, care being taken not to throw the general impression of the room (that of a stimulant or a sedative) off balance. Surfaces should be dull rather than shiny, and monotony should be avoided by using different color schemes in the various rooms, or by the device of using a ground color and harmonizing top color, the latter being partially removed when wet by a sponge mottling or by crumpled roll finishing.

Even in milder cases of mental and nervous upset, colors may be used to great advantage. In cases of neurasthenia, yellows, blues, and greens are of value. A blue ceiling has often been used with such excellent results in cases of neurasthenia that no other measures were necessary. This gives the patient a sense of space, and combined with the sunlight yellow of the walls dissipates the feeling of oppressive confinement.

A combination of blue and violet has been found beneficial for overactive nerves, especially in insomnia. Sleep is often induced by the judicious use of these soothing colors. Headaches and insomnia are best dealt with by blues, violets, and mauves.

Firmament blue is magnetic and astringent. It is also soothing in cases of overwrought nerves. Blue also helps to concentrate. Sunlight yellow is a mental stimulant. Sunlight primrose is less brilliant than sunlight yellow, and may be used in conjunction with the yellow for stimulating effects.

Spring green is a combination of purest blue and yellow, and is a fine mental sedative. Anemone mauve is a mental sedative and it has been used in conjunction with firmament blue in cases of insomnia and nervous headache.

Cardinal red is of value in extreme cases of mental depression. It has definite stimulating properties, not only on the mind, but on other functions of the body. It has been used in the rooms of indolent children and by athletes about to run a race. Rose color is a mental recuperative. Yellow will stimulate without exciting, and in conjunction with violet is beneficial in cases of depression, one color being the complement of the other.

White is a cheering color which attracts sunlight, but if used alone, is cold. Combined with red, yellow, or orange it is stimulating.

Brown is restful and warming in quality, but if used alone tends to have a depressing effect. It is very useful in combination with orange, yellow, or gold, when it suggests sunlight and counteracts melancholia.

Purple and mauve are sedative, soothing and productive of sleep. They concentrate and are very useful in cases of mental instability. Gold is a bright, cheerful color, useful in convalescence, while gray depresses and suggests cold.

Blue is a color possessing cooling, sedative properties which, to some people, are depressing. If it is used in too great quantities it is capable of producing melancholia, therefore it is useful in reducing cases of excessive mental excitability.

Green possesses cooling properties, and is useful in nervous diseases as it subdues excitability. It acts as an opiate and counteracts the brightness of the sun. It excites the eye less than any other color, even black, and induces repose.

Red is a stimulating color of high standard, which excites and increases the working power of the brain. Too much can disturb the mental balance of delicately poised minds. It disperses melancholia most effectively.

When discussing the effects of colors on the mind another factor must also be taken into consideration. In the minds of certain peoples and races colors suggest definite qualities and characteristics. Colors are symbols and are used in the process of symbolic thinking. From earliest times man has thought of colors as symbols and has associated them with emotions and thoughts. Thus, red may stand for action and courage, but it may also stand for anarchy and carnage. For this reason it may evoke desirable reactions in some, but in others, red may sug-

gest blood and destruction and have an adverse effect.

Pure yellow suggests cheerfulness, glory, prosperity and sunlight and in those who have this symbolic evaluation of yellow this color acts as a means of bolstering up the emotions. Yellow also suggests shoddiness, disease (jaundice, anemia, etc.) and cowardice. In people who have this subconscious evaluation of yellow, this color brings distress and discouragement.

Purple may be the color of royalty, magnificence, and heroism. In these instances it is an ennobling tint capable of exerting a very desirable effect. Purple to some people suggests passion, mystery, and suffering and in these people is freighted with undesirable reactions.

Another interesting fact which must be taken into consideration when thinking of colors as a factor in the chemistry of the emotions is that certain persons are more affected by colors than others. Artists, writers, and poets are ordinarily more affected by colors than those whose emotions do not enter very strongly in their daily lives.

Blue always evoked the most pleasant reactions in Lafcadio Hearn, the writer. Says he: "In my own case the sight of vivid blue has always been accompanied by an emotion of vague delight—more or less strong according to the luminous intensity of the color. It was when I beheld it for the first time the grandest vision of blue in the world—the blue of the Gulf Stream; a magical splendor that made me doubt my senses—a flavoring azure that looked as if a million summer skies had been condensed into pure fluid color for the making of it." Blue was Hearn's favorite color, and it always perked his spirits up. It lifted him up emotionally more than any other color.

On the other hand, red was the favorite color of Louisa Fletcher, the poet. For her, red "was the color of Harlequin, the pulse of all things. A deal of red and you have carnival, a little and the heart must skip a beat." Red was just as emotionally uplifting to Miss Fletcher as blue was to Hearn. This brings up another interesting point in the sexual preference of colors. Blue is and has always been the favorite color of men while red has always had the most attraction for women.

Old Pottery » » » »

By MABEL W. PHILLIPS

Old pottery has the colors of the sun,
The colors of the earth, and those rare tones
Belonging to the leaves when autumn comes
Upon the hills;
The deep defiant red
Of sumac tinged by the first frosty night;
The softer tones of maples slowly turned
To gold-bronze depths;
To shades of mellowed brown;
To yellow and to amber pierced with light.

Rich and rare stains that time alone can give;
A wealth of beauty gathered in one form,
Shaped to one shape and set apart to lend
Soul satisfaction and, the eyes, delight;
Something of yesterday and of tomorrow
Blended, toned, and tempered with rare skill.

Patients' Letters

California, Nov. 12, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Just writing a few lines to tell you my husband is feeling much better; feels the pains on his shoulders a little yet. Sometimes he feels he is tired and no pep, but we thank our Father and His healers, it's been wonderful how much better he feels. Thank God and bless you and your wonderful work.

Yours friends,
—*Mr. and Mrs. R.F.M.*

Illinois, Nov. 29, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I am happy to say every day I feel better. I am grateful to all who prayed for me. I wouldn't have the doctor, and my friends thought that was awful. Thanks be to God I am healed without the doctor. Prayer really changes things. Your letter was so helpful. The words are beautiful in the Close of Day Prayer. I am grateful to God for everything. Please continue to pray for me. I truly have been blessed.

Sincerely,
—*G.M.J.*

California, Nov. 24, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I am very happy to report that the hayfever is gone. You are indeed right in pointing out how much there is to be thankful for, not least the opportunity to live and learn.

For your kind help I shall always be grateful as for the many other blessings bestowed upon me.

With the kindest wishes,

Yours in fellowship,
—*W.O.*

Virginia, Nov. 12, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I am daily improving in health, which, I sincerely believe, must be due to your help and advice. I am very grateful.

Very truly yours
—*Mrs. T.A.*

Healing Dates

January ..... 1— 8—15—21—28
February ..... 4—11—17—25
March ..... 4—10—17—24—31

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock *in your place of residence points* to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

A man is the façade of a temple, wherein all wisdom and all good abide. What we commonly call man,—the eating, drinking, planting, counting man,—does not, as we know him, represent himself, but misrepresents himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins, when it would be something of itself. The weakness of the will begins, when the individual would be something of himself. All reform aims, in some one particular, to let the great soul have its way through us; in other words, to engage us to obey.

—Emerson in *The Over-Soul.*

Children's Department

Sam Shines

By S. B. McIntyre

"OH, BOY! Just look at the way that sun is trying to vamp me!" sixteen-year-old Sam Mack exclaimed aloud.

It was early Sunday morning, and in rolling over on his bed Sam faced his open window and had been awakened by the sun as it climbed over the tops of the trees in Sutro Forest not far away.

A few minutes later Sam snapped up a shade in his sister's room, pulled his bathrobe closer about him, then stalked heavily to a bed where a dark curly head sank deep into a pillow.

"Hi, Rosie, just look at the sun!" he exclaimed. "Wake up and let's take Jalophina down the Peninsula!"

"Aw, Sam, let me alone," grumbled a voice from the depths of the pillow. "You know this is the only morning in the whole week I get a chance to sleep."

Sam went to his own room, secured a pillow, returned and laid it lightly over his sister's face.

"Sam Mack, you stop that! You mean thing!"

Sam chuckled as his sister sat up and blinked wrathfully at him.

"Aw, see the sun, Rosie," he coaxed. "With your hubby away it'd be a shame for you to stay home alone all day! I'd have to go alone, too. Be my girl and come out with me!"

Rose reached for the bathrobe on the foot of her bed and flung it over her head. "You should be having a girl of your own age to go out with, Sam."

"A lad can't work his way through school and have money to spend on a girl, too, these days, Rosie!"

Rose sighed as she tucked her feet into slippers. "But Sam, there's not a thing cooked in the house to take with us, and you never will eat at a restaurant on Sunday. Besides," craftily, "I have a grand mock turkey to bake. I thought it would rain for a month the way it looked yesterday."

For a moment Sam wavered. The sun pulled him toward his old jalopy and the open road; his sister's mock turkey that she was expert in making made him hug the thought of staying home.

"I'll tell you how we'll manage it, Rosie," he finally exclaimed. "We'll get ourselves a whacking good breakfast, leave the dishes, drive down the Peninsula in Jalophina—the fruit trees are all in bloom down there—till four or five this afternoon. Then home for that turkey, hot biscuits, gravy and all the fixings. I'll help you cook it. Huh? what say?"

"Suits me. You get the car ready while I dress. Then we——"

Ting-a-ling-a-ling-a-ling——

"Just listen to that darned old buzzer, will you!" Sam muttered at the interruption. "Now we're not going one step near that door!"

"Sh-sh! I'll run down, peek out and see who 'tis," whispered Rosie, as she left the room.

"You go down and let her in," ordered Rose, as she tiptoed back into the room. "It's Aunt Hattie."

"Good gosh! Isn't that rotten luck! Not one single day in a whole year can I do as I please!" growled Sam.

As he walked past the window the sight of the sun which had enchanted him a few moments ago now enraged him.

"You old tempter, you!" Sam railed at him; "Winking and blinking at me when you know I can't come out and play today."

"Sam!" gasped Rose as he yanked down the shade and shut out the sun. "You should be ashamed of yourself for your selfishness when Aunt Hattie's always been so good to us. You know *something* must have happened or she'd never be here this early in the morning. And Sunday, too!"

Feeling pretty ugly at the disarrangement of his plans, Sam ran down the stairs to the front door. But a peep through the sidelights at his Aunt Hattie's tear-stained face must have driven all ugly thoughts from his mind, for he opened the door so quickly that it startled the gentle old lady standing on the doorstep.

"Why, Aunt Hattie," he exclaimed, taking her in his arms and leading her to the foot of the stairs. I'm tickled to death to see you. You hop right upstairs and watch Rosie put on her regalia; I bet she's sound asleep this minute. Keep your coat on till I get the furnace going. I'll go right down. This house is cold as a barn!"

"Oh, Sammie, you awful boy——" Aunt Hattie tried to smile, but her lips quivered so she couldn't make it, while Rose called down to her, "Don't you believe him, Aunt Hattie. I'm half dressed. Come right up stairs till Sam starts the fire. It's warmer up here."

Sam tried to swallow a lump in his throat as he watched Aunt Hattie slowly climb the stairs before he turned toward the basement. He hoped with all his heart that Rose would find some way to dispel the old lady's grief before he saw her again. She had evidently been crying unrestrainedly, for her lids were swollen almost shut, and her lips quivered pitifully the moment she tried to speak.

He built a fire in the furnace, and when he heard Rose and Aunt Hattie in the kitchen he sneaked up to his bedroom and dressed. When he heard the click of dishes and smelled coffee he strolled leisurely down the stairs and into the kitchen.

"Now, Aunt Hat, I'm jealous. Rosie gave you a cup of coffee and hasn't even an empty cup set out for me," he exclaimed, as he noted that Rose had begun to fulfill his hopes.

"You set the table in the dining room, Sam, and I'll have breakfast ready to put on it in a few minutes," ordered Rose.

"Nothing doing!" Sam answered. "Sundays we eat in the kitchen, my love. I set the table right here, don't I, Awnty?"

"I wish you would, Sammie. I love to eat in a kitchen—so kind of cosy."

Sam knew she would say this, but he said nothing till he had the table nearly ready for service. "Oh, Rosie," he then exclaimed, "let's get Aunt Hattie to make us one of her omelets. Hers beats anything I ever tasted!"

While Aunt Hattie—her troubles for the moment forgotten—was busy in the pantry of the old-fashioned cottage, Rose managed to whisper to Sam that his brother Jim had accidentally run his car over a Persian cat that Aunt Hattie had coddled for years.

Sam, his older brother Jim, and Rose, orphaned in early childhood, had been reared by Aunt Hattie, a widow. When Rose, the eldest, married two years before, she had taken Sam to live with her because she feared the care of the growing boy would prove too much for Aunt Hattie's failing strength.

Just before breakfast was ready Sam spied through the kitchen window a neighbor's son, a special crony of his, mooning round the garden next door, and on impulse rushed out and called to him over the back fence.

"Hi, Buddy, I thought you had a date for today!"

"Aw, I did, but Dad had to have the car," was the woeful answer.

"Want Jalophina?"

"Gosh, Sam, can't you use her?"

"Naw. We got company and Jalophina

only holds two in comfort. If you'll do something for me you can have her all day. Come get her!"

While they cleared empty lunch boxes, school books and papers from the old car, Sam and Bud had quite a talk, and as Bud pulled out of the garage Sam said to him, "Be sure you get back by eight tonight, and have gas enough in Jalophina to last till I can drive Aunt Hattie home."

"You know me, Sam," Bud called out as he drove off.

"Well, old dear," Sam sighed to the sun, as he walked back to the house, "I can't play *with* you today, but I bet I can play *like* you. I can shine!"

Together Aunt Hattie, Rose, and Sam ate their breakfast of omelet, toast, jam, and coffee, after which they washed the dishes, did the garden plant by plant, shelled peas, scrubbed new potatoes and baked mock turkey.

Just after the remains of dinner had been cleared away, Sam's brother called to him over the telephone. Rose hearing Sam speak Jim's name, inveigled Aunt Hattie out onto the back porch where she would not be able to hear perhaps disquieting words.

"Is Aunt Hattie with you?" querried Jim.

"Sure thing," Sam answered.

"Can she hear what you say to me?"

"No. All's quite safe."

"Well, say, Sam, I'm about sick over killing her Timothy."

"You didn't do it on purpose!"

"Gosh, no! I was backing out of the garage when he must have laid down under the wheels of the car, for I didn't know he was there till I heard him yowl somepin awful!"

"Well, I guess you don't need to worry. Rosie's got Aunt Hat so chirked up she'll forget Timothy in a day or two."

"But what'll I do with him, Sam? Shall I keep him? S'pose she'll want to give him a funeral?"

"My word, no, Jim! Bury him yourself, quick! Don't let her see him again or she'll never forget him!"

"I've done the city trying to get one like him for her, but all cat stores are shut up tight as a drum today!"

"Well, don't worry over it any more. I'll bring her home happy as a lark tonight at nine. You'll see!"

Twilight was falling when Sam placed Aunt Hattie in a rocking chair before a cheerful fire in the living-room grate—for the spring evening was chilly—and turned on a Victrola. Then with a satisfied heart he watched her smile through "Annie Laurie" and "The Last Rose of Summer"; he saw her sway her chair gently back and forth through "Hear Me, Norma" and "I Dreamt that I Dwelt in Marble Halls"; he heard her sigh through "Ben Bolt" and "Silver Threads Among the Gold"; he saw her trot her toes through "The Irish Washer Woman" and "The Campbells Are Coming."

While Rose left them to get tea, Sam brought out an old photograph album of his mother's which Aunt Hattie had given him when he was a little chap. Putting it on her knees he seated himself on a cricket beside her and watched the wrinkles in her face smooth out as she happily told him funny tales of all the old timers that were pictured in it, as she had done on many a Sunday evening during his childhood.



It was nearly eight o'clock that evening before Rose wheeled the tea wagon between them and the fire, and Sam had begun to listen an-

xiously for the sound of Jalophina's wheels over the graveled driveway and for Bud's "Yoo-hoo, Sam."

But he need not have been anxious. Bud rang the bell just as they had finished their tea, and without waiting to be admitted he walked into the living room, snatched off his cap and placed a cardboard box with suspicious-looking holes in its sides in Aunt Hattie's lap.

"I found that down the street and thought you might like it," he said. Then he dashed from the room and called out "Plenty of gas, Sam," as he closed the front door behind him.

A faint "mew" from the box recalled Aunt Hattie from her astonishment at Bud's behavior. With trembling hands she untied the string that bound the box, raised the cover then started back as a kitten as much like her old "Timothy" as one pea is like another, crawled out and up her arm.

"Oh, you dear, blessed little creature," she said, as she cuddled the little thing in the hollow of her neck. "Oh, Sammie," she turned to him, "How did you know about Timothy? And how did you get one so near like him?"

"You'll have to blame that on Rose and Bud," Sam answered. "I see Bud even thought of a blue ribbon. Now, how d'you s'pose Bud knew that shade of blue was the proper thing for that long orange hair and blue-green eyes?"

"Oh, Sammie, I must go right home!" exclaimed Aunt Hattie, as if she hadn't heard a word Sam said, though she still hugged the kitten tightly to her breast. "I've been so selfish! Jimmie felt terribly this morning and I couldn't say a word to comfort him. I must go *now!*"

Sam drove Aunt Hattie home, and when he was opening the door for her, she put her free arm around his neck.

"Sammie," she said, "you've always been the sweetest boy to me. No mother ever had a boy any better to her than you've been to me, always. God bless you, laddie!"

"No mother on earth could ever have been any sweeter to her own boy than you've always been to me, Aunty," Sam answered huskily as he kissed her good night.

"Aunt Hat was almost as pathetic in her happiness tonight as she was in her grief this morning," Sam told Rose, as together a while later they cleaned up the tea things.

"I'm glad you got that kitten for her," returned Rose. "She'll forget Timothy in no time. But what about your finances after buying that kitten?"

"I'm going to be stony broke for a whole month. But I'm not going to care. It was worth it!"

"You're a good kid, Sam. Awfully glad you're in my family. I think I may be able to help you out when your purse is real flat, so don't worry."

"Thanks a lot, Rosie. Whatever would I do without *you!*"

The half-grown moon was rising over Sutro Forest when Sam raised the shade over his window after he had turned out the light. "Well, old dear," Sam said to her through the opened window, "if you catch the sun before I see him in the morning, just tell him that I had a rattling good day even if I didn't get out to play with him. Tell him I found I could shine and make people happy something like he does, but that I'm still ready to go out with him any chance I get. Nighty-night!"



Echoes from Mt. Ecclesia

Through the enveloping cloud of war a fonder clinging to the ideals of the spirit, a new wistfulness was apparent as an unusually large crowd thronged to Mt. Ecclesia for Christmas despite warnings discouraging travel. Committees planned a memorable celebration.

On Christmas Eve there was uninterrupted activity from 8:00 P.M. to midnight, starting with the entertainment. Here the deep devotion of Christmas music lifted the heart to expectant peace. The Fellowship Orchestra, under the direction of Mr. Ernest R. George, played "Christmas Chimes," "Choral" by Bach, "Praise Ye the Lord, To God Give Thy Charm," "Jerusalem, Thou City Fair and High," and "Air" by Handel, as well as three carols. The solo numbers were beautiful. Mr. Edward McManus sang "Cantique de Noel," Mrs. Felicia B. Clem, accompanied at the piano by Miss Mary F. Long, read an original poem, "The Light Is Here," and Mrs. Esther Detwiler sang "The Birthday of a King," and "Oh, Night Divine, accompanied by Mrs. Alma Wade. "The King of Love My Shepherd Is," a quartette number by Mmes. Roberta Schroll and Alma Wade and Messrs. Jule Munson and Oscar Rufert, was delightful. Speaking informally Mr. Herbert Hood used the familiar conception of Santa Claus, the Christmas tree and Christmas toys as symbols of a Divine Father loading His children with spiritual gifts which sometimes they were too young to appreciate. Refreshments and a jolly gift swap followed by a chimes broadcast before the Fellowhsip's outdoor Christmas tree concluded the entertainment program.

New and lovely this year beginning early in December was a thrice-daily broadcast over the grounds of carols played on the chimes, which were provided by Mr. S. J. Borgers, a worker recently arrived from New York.

Outstanding were the addresses given at the religious services. In the Chapel on Christmas Eve Mrs. Max Heindel, taking as her subject, "The Prince of Peace," explained the promised peace of the Christ to His followers as freedom from hate, intolerance, greed, and selfishness, which would eventually end in world peace. She prayed that all might so live that He could be born within their hearts. This meeting was followed by the midnight service in the Temple for Probationers; students and visitors remained in the Chapel to meditate on Peace. On Christmas morning Mr. Reginald Oakley spoke of the marvelous import to the evolution of the human race and of our planet of God's Christmas gift of His beloved Son.

Christmas dinner, vegetarian to the last morsel of gluten sauté with cranberry sauce, was served to over a hundred people.

In the afternoon Mr. R. Weihrich of Long Beach showed an interesting collection of moving pictures, some of them taken at Headquarters. In the evening Mrs. Max Heindel gave an illustrated lecture on "The Harmony of the Spheres," showing unusual slides of an artist's vision during the music of Bach, Tschaikowsky, Chopin, Beethoven, and Schumann. These slides, from the collection of Max Heindel, were used for the first time since his passing, twenty-three years ago. Theme of the talk was that color, and to an even greater extent music, can be used to heal disease and build a finer consciousness through the waves of harmony they produce; hence the great stress laid in the Rosicrucian teaching on the value of music. Before the lecture Mr. McManus, accompanied

(*Continued on page* 93)

"Let Not Your Heart Be Troubled"

By HERBERT HOOD

Let not your heart be troubled: ye believe in God, believe also in me.—John 14:1.

THE whole world seems to be in a chaotic state. Conflicting reports from the war zones reach our ears about victories won and defeats suffered on the many battle fronts. Fear and doubt enter the hearts of the people, confusion and misunderstanding distort their minds and make it difficult for them to maintain their equipoise, to see clearly, think deeply, and reason logically.

But "let not your heart be troubled," for behind every dark cloud there is a silver lining. Remember the immutable Law of Cause and Effect; we must reap what we have sown. In the past we must have sown to the wind for now we are reaping a whirlwind, and our attitude towards today's conflict will determine what we shall reap in the future. It is therefore of vital importance to us as students of the Rosicrucian Philosophy how we think and act.

We consider it a privilege to be at Headquarters at this time, because it gives us a rare opportunity to serve under trying circumstances, for every opportunity carries with it a responsibility. During the past year our government has been marshalling its forces to protect its shores against any invasion. Our invisible government has likewise been marshalling its spiritual forces to meet such an emergency, for as visible and invisible helpers we must be united and strong in the cause to which we have dedicated our lives. In our moments of meditation we can feel the spiritual pulse of our members out in the world beating stronger than ever in unison with our own, so to speak, marshalling their forces to battle against the Lower Self that the Christ Light may shine from within as never before. This explains why hundreds of people who visited Headquarters last year commented on its quiet and peaceful atmosphere.

It is evident to any student of philosophy that before we can live in a world of peace and harmony, the peace which passeth all understanding must first be found within. During these crucial times, when great changes are taking place in the social, economic, and political structure of the world, we shalll be put through the acid test. May we hold steadfast to the ideals set before us, applying the Rosicrucian Teachings in our daily lives by being practical in our everyday duties. It would be folly on our part to try to run away from the prevailing conditions—we must realize as never before that we are part and parcel of a great Cosmic scheme, and as through ignorance of Cosmic Law we have in the past acted unwisely, today we are reaping our reward. Through suffering and sorrow we shall be brought closer together in spirit and in truth, and with a tolerant mind and a sympathetic heart we shall learn to know the real meaning of brotherhood.

As to our attitude in the present crisis and our duty as citizens to this great country, we shall quote from Max Heindel's Lesson to Students for July, 1918, which says in part:

"It is a sacred duty in accord with the highest and noblest spiritual principles to fight among the defenders. The greater the sacrifice, the greater the merit, and he who shirks this sacred duty to defend hearth and home, kin and country, or who fails to fight for the oppressed, is beneath denunciation. Furthermore, the greater the emergency, the greater the sacrifice that is required. Therefore, no half measures should be tolerated and neutrality under such circumstances must be regarded at least as a sin of omission."

Rosicrucian News Bureau

A most efficacious method of using spiritual power for the common good, as well as for making individual soul growth, is *scientific prayer*.

Humanity today faces a real problem in learning to use spiritual power constructively. Passing time brings us more and more to realization of the existence and constant interplay of superphysical forces, both from within and from without man, and of the necessity for knowing how to direct their unlimited possibilities into constructive channels. The intelligent use of prayer provides a solution to this problem, and indicates a way to mitigate the evil already loosed in the world, as well as that which may continue to come.

Sorrow and suffering are today turning people all over the world to God in prayer. In England a noble effort is being made to bring about a massed prayer at nine o'clock in the evening. When the huge Big Ben in the tower above the House of Parliament rings out the hour of nine, millions of people stop whatever they are doing to lift their hearts in one minute of prayer. The British Broadcasting Company sends the call all over the Isles, and other countries, too, pick up the message.

This minute prayer is happily for the purpose of turning to God—not to ask for something. In *scientific prayer* one lifts himself on the wings of *love* and *aspiration* to the spiritual height where he can give unstintedly of his praise and adoration to the Creator. Thus he becomes attuned to the Divine Will, which then becomes manifest through him.

The good that may be done by *scientific prayer* is unlimited, for through it one works in harmony with spiritual law. A vibration is set up, which, when made strong enough by millions of devotees, counteracts inimical forces as naturally as light dispels darkness. There is strength in numbers, and by the unified prayer efforts of the Christian peoples of the world, a tremendous aid may be given to the Elder Brothers of humanity, who offer themselves so unsparingly in transmuting the vibrations of hatred, greed, etc., radiated by mankind.

Surely, there was never a greater need for both individuals and groups to "pray without ceasing."

PORTLAND, OREGON.

Classes in the Philosophy and Astrology have been eliciting keen interest and appreciation from the students of this active Group.

An interesting game has proved helpful in the astrology class. The secretary writes us: "We played a game by dividing the class into two teams. Six questions relating to the lesson were selected by the members. A question was read, and answers volunteered. Every response right or wrong scored one point. This stimulated them to a lively interest. After five or six minutes the answer was read. They all seemed to enjoy every minute of the time and liked the new plan the best of any we have ever had. Perhaps it was because so many took an active part."

By this Group, as well as by several others, mention has been made of assistance given in conducting Funeral Services for friends recently passed on. This is a beautiful service to render, and we would urge each of our Groups to have at least one person prepared to give such assistance when the occasion arises.

LONDON, ENGLAND.

The Fellowship Center which meets at 95 Belgrave Rd. in this war-torn city, continues its meetings in spite of the fact that the building in which it is located has been considerably damaged by

bombs. The secretary sends us a number of applications for the Preliminary Philosophy Lessons and writes us:

"At our general meeting the question was raised as to whether we should temporarily close down the Center or look for alternative accommodations, as our Center building, having been damaged by bombs, is not very attractive looking, though our own room suffered little damage. It was decided to carry on in the same place. But we have been able to get the use of another room adjacent for no extra rent, as no one else wants it or is likely to take it. Others' loss is our gain! We are going to continue our week-day evening meeting so long as conditions allow and members are willing to come, hoping that the attractions of the Center will hearten them to brave going home in the blackout. Regarding our leaving our Center, one sincere but humorous member wrote me: 'It really seems as if we were saying to the Almighty: "It was good of you to save the room, but you needn't have bothered because we don't want it!" ' "

GOLD COAST, WEST AFRICA.

The reports that reach us from members and friends in this part of the world sound a high note of sincerity of purpose and courage.

Classes continue to be conducted and the Work otherwise faithfully carried on by the loyal members and friends of the Fellowship, in spite of difficulty in communicating with Headquarters, and other obstacles and distractions incident to warring conditions. As one friend expresses it: "I have taken a stand to spiritualize my body, and promise to spread the seed of world brotherhood. I have determined to pursue these beautiful aspirations, for my heart yearns for that higher knowledge which shall be of service to all mankind." Another says: "I will never forget the instructions given me by the Fellowship, though the world seems to discourage me. I am confident of the truth in these Teachings, and my benefit from them is great."

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED CENTERS

IN THE UNITED STATES AND CANADA

Services and classes are held in the following cities. The public is cordially invited.

Boston, Mass.—168 Dartmouth St., Rm. 201.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta, Canada.—1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Chicago, Ill.—c|o Mrs. Magdelina Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—P. O. Box 3,
Detroit, Michigan.—115 W. Adams.
Fairmont, W. Va.—1118 Fairfax St.
Grass Valley, Calif.—Off Byrens' Drive.
Indianapolis, Ind.—411 Pennsylvania Bldg.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—825 W. Olympic Blvd.
Los Angeles, Calif.—511 N. Eastern Ave. (Spanish Group)
Minneapolis, Minnesota.—420 Masonic Temple, 6th and Hennepin.
New York City, N. Y.—160 W. 73rd St.
Omaha, Neb.—301 No. 31st St.
Portland, Ore.—627 N. E. Laddington Ct. Tel. La. 3803.
Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
San Francisco, Calif.—1508 Clay St.
Schenectady, N. Y.—13 Union St.
Seattle, Wash.—920 Pine St.
St. Paul, Minn.—318 Midland Trust Bldg.
Toronto, Ont., Canada.—491 Main St.
Tustin, Calif.—140 No. B St.
Utica, N. Y.—11 Clinton Place.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

Study Groups and Chartered Centers in Other Countries

AFRICA

Kumasi, G. C.—Ben T. Vormawah, Box 69
Lagos, Nigeria.—P. O. Box 202.
Obuasi, G. C.—P. O. Box 43.
Sekondi, G. C.—P. O. Box 224.
Takoradi, G. C.—c|o E. Oben Torkonoo.

ARGENTINE

Buenos Aires.—Calle Carabobo 836.

AUSTRALIA

Sydney, N.S.W.—2 Cronulla St., Carlton.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Santiago.—Casilla Postal No. 9154

CUBA

Havana.—San Francisco 473, Vibora.

ENGLAND

Liverpool.—71 Upper Huskisson St. Telephone, Heswall, 304.
London.—95 Belgrave Rd., Victoria, S.W. 1.
West London.—35 Cranley Gardens, S.W. 7.

JAVA

Bandoeng.—Lembangweg 77.

MEXICO

Mérida, Yuc.—Calle 41 No. 496.
Mexico City.—San Luis Potosí, 192-B.

NEW ZEALAND

Auckland.—C. 2; People's Health Club Room, 4th Floor, Victoria Arcade, Queen St.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.
Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

Manila.—1324 Espiritu, Singalong Subdivision, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—20 Nickerie St.
Apeldoorn.—Lavendellaan 16.
Arnhem.—Mesdaglaan 18.
Den Haag.—Secretariaat: Sadeestraat 12.
Rotterdam.—Claes de Vrieselaan 51.
Zaandam.—Langestraat 24.
Zeist.—32 Jan Meerdinklaan.

URUGUAY

Montevideo.—Galicia 2187.

The Rosicrucian Methods of Caring for the Dead

Along with the growing knowledge of people in general concerning the conditions of the after-death state, there comes a demand for morticians who are equipped to keep the body (without embalming) at a low temperature in a quiet room for the three and one-half days immediately following death. We therefore now give each year in the February issue of our Magazine a list of undertakers who are prepared to care for the body according to Rosicrucian Fellowship methods. Full details concerning this care may be had upon request to Headquarters.

We are glad to add to this list each year, and appreciate receiving the names and addresses of morticians who have the necessary facilities and wish to render this valuable service to those who request it.

Morticians Equipped to Care for Dead According to Rosicrucian Fellowship Methods

Chicago, Illinois
Haggard Funeral Home
214-216 South Western Ave.

Covington, Ohio
E. M. Hoover

Denver, Colorado
Howard Mortuary
Colfax at High St.

Detroit, Michigan
William F. Blake
78 Peterboro St.

Schneider-van Dewegen Funeral Home
15798 E. Warren

Erie, Pennsylvania
Chester A. School

Indianapolis, Indiana
Paul C. Dorsey
3925 York St.

Flanner and Buchanan

Los Angeles, California
Reed Bros. Co.
721 W. Washington

Milwaukee, Wisconsin
Heiden & Lange
3116 No. Third St.

Slattery Funeral Home
1500 So. 73rd St.

New Orleans, Louisiana
Tharp-Sontheimer-Tharp
4117 So. Claiborne Ave.

New York City
Stephen Merrit Burial and Cremation Co.
234 8th Ave.

Oakland, California
The Truman Co.
2935 Telegraph Ave.

Portland, Oregon
Miller & Tracey
Washington St., at Ella
Holman & Lutz., Inc.
S. W. Third Ave & Salmon St.
Colonial Mortuary
(Holman & Lutz, Inc.)
N. E. 14th and Sandy Blvd.

Reading, Pennsylvania
Francis F. Seidel, Inc.
117 No. 5th St.

Rochester, New York
Ingmire, Nagle Co.
137 Chestnut St.
Hedges Bros.
182 East Ave.

San Diego, California
Bonham Bros.
1774 4th Ave.

San Francisco, California.
Maneely Chapel
1363 Divisadero St.

Terre Haute, Indiana
A. O. Gillis & Son

Seattle, Washington
Home Undertaking Co.
1410 9th Ave.,

Trenton, New Jersey
Ivins & Taylor
77 Prospect St.

Washington, D. C.
Hyson Funeral Home
1300 N. St., S. W.

ECHOES FROM MT. ECCLESIA

(*Continued from page* 88)

by Mrs. Wade, sang "Birth of a King."

Mindful not only of its spiritual responsibilities under the burden of war but of physical needs also, the Headquarters of the Rosicrucian Fellowship collectively and individually is extending full local cooperation. Use of the bus and truck and the facilities of the Sanitarium have been offered in case of emergency. Most of the workers have registered for volunteer defense work. So great was the demand for a first aid course that two classes are in progress—one taught by Dr. Leon Patrick, resident physician at the Sanitarium, the other by Mr. Daniel Boone, Red Cross instructor from Oceanside.

Mt. Ecclesia
Sanitarium
NON SECTARIAN
NON PROFIT
OCEANSIDE, CALIFORNIA, U.S.A.

Health Booklet Free on Request

Health is impossible without moderation and equanimity. Health is possible only through knowledge plus self-discipline—learn what to do and then do it.

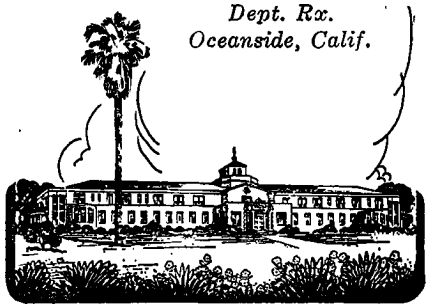
Send for the free booklet, "The Genesis of Disease." It will help you.

Public Patronage Invited

The Sanitarium is equipped to supply splendid care and treatment for the chronically ill, the convalescent, post-operative, nervous and aged patients, as well as provide harmonious surroundings and a vegetarian diet for those who need but rest and relaxation. Treatment facilities include: physiotherapy, hydrotherapy, electrotherapy, and osteopathy. Mt. Ecclesia does not offer surgical or obstetrical service, nor accept mental cases, contagious diseases, alcoholics or drug addicts.

For the free booklet or further information, address—

Mt. Ecclesia Sanitarium
Dept. Rx.
Oceanside, Calif.



Manuscript Competition Awards

The following is a list of the articles submitted in our Competition ending December 1, 1941, for which prizes and subscriptions to this Magazine are given.

FIRST PRIZE

Art as a Factor in Human Evolution
By Grace Evelyn Brown,
Brookline, Mass.

SECOND PRIZE

The Life of St. Paul, the Apostle
By Isabelle M. Nystrom,
Chicago Ill.

THIRD PRIZE

Astrology in the Schools
By Jack L. Burtt,
Field, B. C., Canada.

FOURTH PRIZE

Escape from Escape
By Gussie Ross Jobe,
Chicago, Ill.

FIFTH PRIZE

The Relation of Music to Spiritual Growth
By Katherine Breid,
New York City, N. Y.

ARTICLES FOR EACH OF WHICH A YEAR'S SUBSCRIPTION TO THE ROSICRUCIAN MAGAZINE IS GIVEN:

The Upward Path
By Emma M. Coates,
Cooperstown, N. Y.

Aunt Charlotte's Stepmother
By Clarissa A. Kneeland,
Prather, Calif.

Barnacles
By Albert E. Gebert,
Wilmette, Ill.

The Quest
By Rose W. Taylor,
Spokane, Wash.

Practical Precepts for Particular People
By Margaret Thorpe,
Aiken, S. C.

The Therapy of Color and Music
By Eleanor Roy Troupe,
Auburn, Wash.

What Child Is This?
By Gussie Ross Jobe,
Chicago, Ill.

The Stranger
By Myrtle Murphy,
Spokane, Wash.

My Search for Truth
By Roxie L. Shannon,
El Cajon, Calif.

Capital Punishment
By Katherine Breid,
New York, N. Y.

The Mysterious Rosicrucians
By Raymond O. Mann,
Minneapolis, Minn.

The Gift of Wings
By Dorothy Sherman,
Scotch Plains, N. J.

What Physical Life Means to the Occult Student
By E. Humboldt,
Burbank, Calif.

The Path of Initiation
By Mary Christina Tamblyn,
Bowmanville, Canada.

The Greatest Necessity
By Margaret Thorpe,
Aiken, S. C.

Tid-Bits for the Spiritual Student
By Ardath,
New York, N. Y.

Divine Love the Ground of Peace
By Vernon C. Hill,
Birmingham, England.

Art, the Third Pillar of the Temple
By Joseph Earl Schrack,
New York, N. Y.

The Super-Sensory Self and the Horoscope
By John Pirie,
Dallas, Texas.

The Light of the World
By Josephine Teetor,
Topeka, Kansas.

Quo Vadis
By James O. G. Gibbons,
Bloomfield, N. J.

The Way of the Cross
By E. Humboldt,
Burbank, Calif.

An Astonishing Remedy
By Alice Kwittken,
Marion, Ind.

A Visit to the Winter Fairies
By Grace Evelyn Brown,
Brookline, Mass.

A Message to Mothers of the Aquarian Age
By Helen Marky,
Los Angeles, Calif.

The Double Self
By Katharine Hillwood Poor,
Vista, Calif.

The Golden Key to Happiness
By Ann Roe Anderson
Los Angeles, Calif.

A Bridge of Violets
By Elizabeth Hansen,
New York, N. Y.

Along the Herbal Path
By Robert V. Bradshaw,
Santa Cruz, Calif.

A Letter on Astrology from Ann to Florence
By Mrs. Arthur Barnsley,
Lethbridge, Canada.

"They Shall Renew Their Strength"
By Audrey Haynes Glover,
Rochester, N. Y.

Modern Miracles
By Raymond L. Kall,
Rochester, N. Y.

Phantom Child
By Lillian Crone,
Ft. Collins, Colo.

Birth, a Multiple Event
Alfa Lindanger,
Manhattan Beach, Calif.

We wish to thank all those who submitted articles, and we hope that many of them will become regular contributors to this magazine. Articles of merit from our students and friends are always gladly received, and will be published as space permits.—EDITOR.

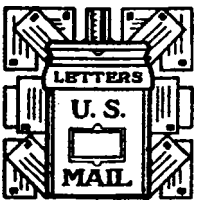
THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way, N.W.
Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
Bellingham, Wash.—W. C. Orrill, 1237 State St.
Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
Buffalo, N. Y.—The Sun Publishing Co., 50 Ashland St.
Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
Fellowship Book Supply, 326 S. Campbell Ave.
D. G. Nelson, 56 E. Grand Ave.
Time Aspected Charts, 32 North State St., Room 1410.
Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
Fountain News Shop, 426 Walnut St.
Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
Columbus, Ohio.—McClelland & Co., 100 N. High St.
Dallas, Texas.—Schmalzried Book Shop, 1023 Main St.
Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light, 412 W. Grand Blvd.
Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
Kansas City, Kans.—Astro Science Pub. Co., 723 Highland Ave.
Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
London, E. C. 4, England.—L. N. Fowler & Co., 6, Merlin Grove, Beckenham, Kent, England.
S. W. 7, Margaret Grant, 35 Cranley Gardens.
Los Angeles, Calif.—The Church of Light, 818 Union League Bldg.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
Florence I. Virden, 4544 Ben Ave., North Hollywood.
Chas. H. Wolfram, 11514 S. Broadway.
Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
Minneapolis, Minn.—Powers Mercantile Co.
Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
Des Forges & Co., 427 E. Wisconsin Ave.
New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macoy Pub. & Masonic Supply Co., 35 W. 32nd St.
Oakland, Calif.—The Holmes Book Co., 274 14th St.
Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
Scientific Book Co., 2539 N. 8th St.
John Wanamaker.
Portland, Maine.—Loring, Short & Harmon.
Portland, Ore.—Hyland's Old Book Store, 918 S.W. 4th Ave.
Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
Sacramento, Calif.—Philipp Grell, 1618 7th St.
Salt Lake City, Utah.—Wilson's Book Exchange, 113 East 2nd South St.
San Antonio, Texas.—H. A. Moos, 223 N. St. Mary's St.
San Diego, Calif.—Alcove Book Shop, 816 Broadway.
San Francisco, Calif.—The Emporium.
Metaphysical Library & Book Shop, 177 Post St.
San Francisco News Co., 657 Howard.
San José, Calif.—Metaphysical Center, 80 E. San Fernando.
Santa Barbara, Calif.—Channel News Agency, 905 De La Vina St.
Copeland Book Shop, 1124 State St.
Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
Seattle, Wash.—The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
Sydney, Australia.—Dymock's Book Arcade Ltd., 424-426 George St.
Syracuse, East, N. Y.—Florence M. Simon, 101 E. Ellis St.
Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
Tampa, Fla.—E. M. Holder, 1002 Horatio.
Washington, D. C.—Henry Austin, 909 Ridge Road, S.E.
Brentano's Book Stores, Inc., 1322 E St., N.W.
Oriental Esoteric Library, 1207 Q St., N.W.
Woodward & Lathrop Department Store.
West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.

STUDY AT HOME



By Correspondence

All the Rosicrucian Fellowship courses of instruction are without fees. They are available in several languages. Printing, distributing, and other expenses of producing them are met by Freewill Offerings of the students.

Rosicrucian Philosophy:

Using *The Rosicrucian Cosmo-Conception* by Max Heindel as textbook, the Philosophy courses give a logical explanation of the origin, evolution, and future development of mankind, and open the way to a deeper knowledge of this great subject. This philosophy seeks to make Christianity *a living factor in the world,* and to combine the eternal facts of Science, Art, and Religion. This study is open to all.

Astrology:

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